Our Cover

We are indebted to the motion picture "The King of Kings" for not only the double page spread on pages 24-25, but the masthead picture on page 3 and the cover this month.

Free Subscriptions

All sorts of queer things are happening in this number. One article spells success with five s's; somebody else states calmly that ten times one is eleven! Of course, its all very simple after you're initiated, especially the upsetting of the multiplication table. It means, forsooth, that when ten new subscriptions to WORLD CALL are sent in at one time by one person, lo, the number becomes eleven and an additional person is benefited for a year. For the complete formula, see the inside of the back cover.

On to Alaska

Via Seattle on a WORLD CALL Tour! With a jolly snowstorm making merry outside our window this January day, Alaska doesn't seem particularly inviting. But next August, after the dusty ride across the continent to Seattle and the welter of the convention, the bare mention of a trip to its glamorous shores will send us—and you—climbing aboard one of those magnificent ships of the Admiral Line for ten days of glorious relaxation and good fellowship. If you want to get in on the WORLD CALL Alaskan voyage, leaving Seattle the day after the convention closes, August 15, make your plans and write at once for reservation to the Alaskan Voyage Manager, 222 Downey Avenue, Indianapolis, Indiana. For more detailed information see the inside of the back cover.

An Unexpected Tribute

During May and June, 1927, my sister Stella and I had a few weeks vacation on the Himalaya Mountains in Landour, India. We stayed at a boarding house in which some British officers as well as European and American missionaries were staying. The trouble in China was still going on and often formed the subject of conversation at the table. During that time the WORLD CALL number containing a full description of conditions in China and the escape of our own missionaries arrived. I gave this to several of the guests to read. Among these was a British officer. The next day when he brought the paper back, he said he had become so interested that he had sat up till 12:00 o'clock the night before to finish it and had read it from cover to cover. He said it was an exceedingly fine magazine and that our missionary society must be highly organized and efficient to carry on so much work as it did and in the way that it did. An American missionary of another society who was present, said it was the best church magazine published. Other missionaries present also spoke very highly of the paper and of their pleasure in reading it.

JOSEPHA FRANKLIN.
Anderson, Indiana.

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Here's the Answer

HOW shall they preach except they be sent?" asked the apostle. Indeed, how shall they? And how shall they be sent without money? Money is an element which alone will not save a single soul but an element, nevertheless, without which little can be done even in the work of Christ's spiritual kingdom.

Sufficient money in the hands of our workers around the world would enable them easily to double the results attained. In every field there is a hunger for knowledge; children are crowding the doors of our schools and are asking admittance. Sufficient funds would enable our schools to double their capacity. The same equipment could be made to serve greatly enlarged numbers.

Likewise the service rendered by our hospitals and orphanages can be greatly extended if money sufficient to employ enlarged forces of native workers be forthcoming. Increased gifts would strengthen the evangelistic forces and thus reach out into those untouched fields in close proximity to our stations and outstations and lift lives out of ignorance, superstition and sin into the life that is life indeed.

But how shall they preach except they be sent and how can they be sent without money? The workers can be found and the results multiplied if only the means are forthcoming.

On March third the Churches and Christians have the opportunity to furnish the means needed. Every dollar given will be considered designated unless otherwise requested. If sufficient be given to meet present requirements the work can be held. If the amount can be lifted above the present budget limits advances can be made. A ten per cent increase would greatly lift the work and hearten the workers.

C. M. YOCUM.

IN PREPARATION for the observance of Foreign Missions Day on the first Sunday in March, nothing has given greater encouragement to those charged with the responsibility of carrying on our foreign missionary work than the response of pastors all over the country. In the early days of our foreign missionary work, the first Sunday in March was recognized in practically all our churches definitely and unmistakedly as Foreign Missions Day. Preparations were made for it, programs built around it, sermons preached on it that reverberated around the world. No one will deny that today, with the lessened emphasis on special appeals, which is one of the by-products of our modern "budget" system, the interest in and passion for the purposes of special days, have correspondingly lessened. Thus it is particularly heartening to receive such letters as the following, insuring the inculcation of the old-time fervor into the observance of the day this year:

Ray E. Hunt, First Christian Church, Lincoln, Nebraska, wrote under date of January 2:

I am glad that March 3 is to be observed as Foreign Missions Day. I believe the particular emphasis will be wholesom for all of us.

Clarence E. Lemmon, Hamilton Avenue Christia Church, St. Louis, Missouri, declares:

It is my judgment that missionary sermons are more impo tant today, than at any time for the past twenty-five years.

George A. Miller, First Christian Church, Omah Nebraska, wrote under date of January 4:

While we have gained financially in the budget plan for mi sions in our churches, yet we have lost very greatly in educ tional values in not having the special days as we had formerl No one can estimate the value of the first Sunday in Marc during the former years. I shall be pleased to preach on foreig missions on that day this year.

A. W. Fortune, Central Christian Church, Lexing ton, Kentucky, wrote under date of January 5:

There is no doubt but what we preachers are partially respo sible for the sagging interest in missions. Since we have ha the unified budget we have not been preaching as much on mi sions as we did before. I will preach the strongest sermon can on missions the first Sunday in March.

Annual Evangelistic Tour

EVERY January, members of the Commission o Evangelism of the Federal Council of Churche make a tour of about ten days together. The team i made up of the secretaries of evangelism of the variou constituent bodies making up the Federal Council On the tour, the team seeks to visit one city center eac day. All the Protestant preachers and churches com together for the day's evangelistic program. Addresse on evangelism dealing with both motives and method are made by the members of the team. No progra is brought in by the team and put down on th churches but the team comes to bring inspiration an help in putting over the program which the churche already have.

In the afternoon of each day, for about two hour each secretary meets in group conference, the preach ers and members of his own church to talk over th plans and program of evangelism which his own pa ticular communion is working on.

Dr. Charles Goodell is secretary of the Commis sion on Evangelism. He is both the leader of th Protestant evangelistic forces of the country and th servant of all. This January he and the members o the Commission are visiting the following centers Wichita, Kansas, Tulsa, Oklahoma, Kansas City, Kan sas, Lincoln, Nebraska, Topeka, Kansas, St. Louis Missouri. Preachers within a radius of fifty mile will be invited to attend the conferences.

There are several things that have characterized thes annual tours in different parts of the nation. Th first is the demonstration of unity in evangelistic ef fort. The fact that the secretaries of evangelism o the various churches travel together, speak on the sam theme from the same platform, is a matter of favorabl comment always. The second thing is the fellowshi of all the churches in a given center in the primar task of all Christians—that of winning souls to Christ

WORLD CALL

"This do in remembrance of me"

—*King of Kings.*

LUME XI FEBRUARY, 1929 NUMBER 2

The Rising Tide of Faith

SLOWLY the nations are recovering the idealism lost in or after the World War. The Kellogg peace pact is one sign of this. The concentra- n of many international agencies upon bringing ut a peaceable settlement of the conflict between ivia and Paraguay is another. Persistent interest lisarmament is a third. Increasing international peration in all forms of human betterment is a rth, and others could be added indefinitely—every in line with if not inspired by the spirit of Christ.

Every friend of Christ has abundant reasons for easing zeal and confidence as we look toward the t anniversary of his resurrection at Easter and on ond to the nineteenth centennial of the first Chris- n Pentecost. The forces of nature are not more ainly preparing for spring than the forces of anity are moving toward the crowning of Jesus d and Savior of all men.

he increase of knowledge in every field makes way him who is the Light of the World. Christianity he religion of enlightenment. The supposed con- s between faith and science are yielding to fuller erstanding on each side. Many of the foremost ntists, men like Michael Pupin and Robert A. likan are reverent worshipers of God and followers Christ. The chief astronomers have always agreed h the Psalmist that "The heavens declare the y of God." Now that the atom is found to be a verse within itself, chemists stand in similar awe ore the Creator.

While the chemist has been dissolving what men of er days thought was most substantial and perma- t, the physicist has been discovering that "thin " and impalpable ether are constantly freighted h influences that leave nothing to be called im- sible.

Perhaps the greatest shock to faith in recent years came with the Nanking incident of March 24, 1927, and the concurrent anti-foreign and anti-Christian demonstrations in other parts of China. Newspaper correspondents reported that the missionary work of a hundred years had been wiped out in a day. All but the staunchest and best informed in the churches at home promptly accepted the worst that was said and not only ceased to give for missions but relaxed more or less their support of all church activities.

NOW, not merely the unexpected but the impossible has happened in China. The Nationalist movement, which was said by commercial interests hostile to missions to have been inspired by the missionaries, has triumphed throughout that vast country, after expelling the Russian Communists who were responsible for the tragedy of Nanking. The National government is distinctly friendly to Christianity and several of the leaders in the administration are themselves Christians. The missionaries have returned and found churches, hospitals and schools being maintained by the Chinese Christians with such devotion and ability as justifies their continuing at the head of most of the institutions.

This challenges every Christian in the United States, Canada and the rest of the older Christian world to a redoubled appreciation of their religion, and to renewed zeal in bringing their neighbors and friends into active allegiance to Christ. Only in Christ can any man come to himself; and only in Christ can the nations dwell together in peace and good will. With China, Japan, India and Africa learning that they dare not try to live without him, the Americas and Europe must realize anew that their very existence rests with him.

Foreign Missions Under Fire

Straight Talks With the Critics of Missions

CORNELIUS H. PATTON of the oldest missionary society in the United States, the American Board of Commissioners for Foreign Missions, Congregational, has just issued through the Pilgrim Press a vigorous and illuminating little book under the above title. It represents a series of conversations between a missionary secretary and a lawyer, a merchant in oriental trade, a pastor, the chairman of a local missionary committee, a college student and the editor of a church paper. The questions asked by these several individuals are such as are current and the answers are frank, clear and conclusive.

A few typical quotations are given in the hope that they will move the reader to secure the book and read every word of it:

Curiously enough these attacks coincide with an era of rather marked missionary success. For some twenty years we have been living in the presence of great missionary demonstrations. Thus it is a time above all others when we should rejoice to have the truth known. It is a going concern that is under fire.

* * *

You know, of course, that missionaries introduced popular education in Japan, Korea, China, India, Egypt, Syria, Turkey, Persia and a good many other lands—all "futile," I suppose, from the standpoint of your friends.

* * *

If you wish me to name the outstanding achievement of the missionaries, I will mention the uplift of womanhood and childhood throughout the non-Christian world. Ask your wife about that. She will know. Jesus' conception of personality—every man, every woman, a child of God and hence entitled to the noblest things—that is our ideal of education on the foreign field.

* * *

Beyond question, America should come first in our affection, interest and strategy. But you know, and I know, there is no such thing as any nation being saved by itself. The world is a unity; materialism and selfishness, like disease and cyclone, recognize no international boundaries. What we must do is to save the world and America in the process.

* * *

Of every dollar given we spend about ninety-five cents for work of one sort and another at home and five cents for the rest of the world! That doesn't look as if we were impoverishing American benevolence, does it?

* * *

You realize, I presume, that America never would have become Christian at all, nor would Europe, if the theory underlying this popular objection had prevailed from the beginning. On that basis Christianity would never have passed beyond Judea. Back of all our arguments lies the fact that Christianity is a world religion or it is nothing.

* * *

It is the Christian workers and the Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her in the path of higher culture. If Christianity as a religion be making but slow progress in Japan, *Christian ideas may be said to have already conquered the country.*

* * *

Why, we would not be here today, six thousand miles from Judea, if the principle of *Save America First* had been followed by our Christian forebears. Every one of us is a trophy of t foreign mission enterprise.

* * *

Yes, you are right about the missionaries—both Americ and British—opposing intervention (in China), and if th makes them international meddlers, let them have the nam and be proud of it. The world knows that the British a American governments failed to support your view. They stoo with the missionaries rather than with the commercial interest

* * *

The history of civilization, Mr. Goldman must know, is t history of the exportation of truth. As for the soul of Chi being bound up in her ancestral faiths, that is no longer t case. According to Mr. Hu Shih, whom of course you kno as the Father of the Chinese Renaissance, China's heart toda is in rationalism, not in religion. We are offering them Chri tianity as a better way out.

* * *

Nanking was not typical of the attitude of the China people as a whole. It was a sporadic outbreak on the part a radically anti-foreign party in the army. * * * But mo important than that, from our point of view, was the revelatio of the essential friendliness of the Chinese people toward t missionaries residing in their midst. In not a single instanc so far as I have learned, did the local population of a city town where missionaries have lived and worked, rise up again them. On the contrary, the people desired the missionaries t stay and sorrowed to see them leave under pressure from the own government, whose attitude they were unable to unde stand.

* * *

Speaking to the Christian Literature Society of Shangha Mr. Hu Shih said: "The present social movements agitatin the people of China are the product of the Christian missiona teaching and are but signs of a day of great things for Chin Do not be discouraged at the so-called anti-Christian movemen This thing is your own product. It is a sign of the awakenin of China, for which you have been working and longing. Don be discouraged by these things. You wanted an intellectu awakening and you have it. You missionaries have trained th people for the new ideas.

* * *

At the time of the Boxer uprising in 1900, when the missio aries were driven (this time by the Chinese themselves) fro North China, when our stations were reduced to ashes, whe over a hundred missionaries, along with 16,000 Chinese Chri tians, suffered martyrdom, certain timid folk—I will not ca them pusillanimous—said "Now that you are out of Chin better stay out. It is clear they don't want your religio and it is a waste of life and money to keep sending missio aries to such people." How well I remember such remarks Now, suppose our board and the other foreign boards, inste of meeting the situation with vision and courage, had followe that advice! Suppose the young men and the young women o our colleges had accepted counsel of that sort, instead of offe ing themselves in unprecedented numbers for the filling of th broken ranks! Surely the church would have lost one of th greatest opportunities in missionary history.

* * *

You should know that during the years following the Box trouble Christianity forged ahead in China in an unprecedente way. In 1900 the Protestant church membership was 113,000 in 1924 it was over 400,000. During the same period the num ber of Christian adherents increased 105 per cent, while th students in Christian schools increased 332 per cent. Is no that a sufficient answer to your friend?

(*Continued on page* 23.)

Can the church's message fit into a Modernistic pattern?

Timely Evangelism

By G. D. SERRILL

EVANGELISM is the very heart of Christianity. It is the vital spark which keeps the church alive, and which warms the pulse of civiliza-. The original message was good tidings of great which should be to all people. A gospel which s not fit the needs of every period in history is good news in reality. William T. Ellis says: ie greatest proof of apostolic succession is apostolic ess." Today we have a splendid opportunity to ve the truth of this statement.

vangelism for the times must be *elemental.* The el must always be applied to fit the need of the vidual soul. It must take him where he is and g him to Jesus. Whether he be a child, an lescent, a youth or a person grown matters not: gospel will fit and fill his soul. The greatest com-dation of the book of Acts consists in the fact it presents the gospel as approaching a person whatever condition it finds him, and never leaves until it has brought him salvation.

his must also be true for every period in history. understanding evangelism must present the gospel uch elemental method that it will take society where it is, and bring it into the presence of the Master. It must transform the materialism of our day into powerful spirituality. It must meet science sympathetically, lovingly, fairly, and prove to it that it cannot ascend to the heights where spirituality can venture. It must transmute the indifference of our day into Christian consecration. It must show the thrill-seeker that his greatest thrill will come, not from questionable amusements, but from presenting the gospel message to others. We must impinge the gospel message upon the consciousness of the world until the glory of Jehovah takes on new meaning.

Evangelism to be effective today must be *expositional.* It must have a true scriptural foundation. Bible conversions have always proved this true; and the present age is no exception. Today, when we understand child and adult psychology so well, and when we know the Bible so much better than ever, there is small excuse for not bringing the two together, and thus achieving lasting results. Such evangelism must conform practically with the public school program. Our scriptural instruction, whether in church schools upon the Lord's Day or in week-day

religious schools, should be on a high plane in order to claim the respect of the students. It must show the reasonableness of Christian teaching in relation to all other education. Thus taught it will result in right character development, which is the finest fruit of evangelism.

Evangelism to find the hearts of folks must be *emphatic.* A simulated belief will not convince. We must let others know that we believe what we preach. Christianity is true because it is founded upon the well-attested facts of the life, death and resurrection of Jesus; and if it brings the right sort of conviction to us we will be able to pass it on to others. Truly, "the gospel is the power of God unto salvation," and it works both ways, in the heart of the giver as well as in that of the recipient.

Convictions will always convince. Dr. Goodell says: "The crying need of the world is a few first-class convictions." And what is a conviction? Is it not something which makes a convict of a man, which fastens him to one thing, so that he is not at liberty to roam everywhere to no purpose? He says further: "If, as some think, our fathers were too sure about everything, it would be an immense gain if some of their children were absolutely certain of anything." An emphatic evangelism, with a firm note of conviction, will bring results.

Evangelism to warm the souls of our brother-men must be *emotional.* The indifference of the present is largely due to the lack of emotion in experience and in appeal. The church's temperature is low; she does not speak with the fervor and passion of her earlier years. Too many of us are afraid of being accused of emotionalism; we think it is beneath us to shed a tear or to speak with faltering voice. Some time ago, Harry E. Fosdick threw a bomb into a meeting of the Greater New York Ministerial Association when he said these words: "Ministers are discussing social and economic problems and human institutions too much, and are neglecting to wrestle with the individual soul. We need a renaissance of what our fathers used to know as evangelical preaching."

No matter how much we know, if we cannot pass it on with some warmth of feeling, it will register little. A big brain and a big heart should go together. A life must be on fire itself if it would kindle a flame in another's soul. The greatest need of our time is for a fervent evangelism which will love so warmly that it will literally fuse our hearts into sympathetic contact with fallen humanity.

Evangelism to sway individuals and multitudes must be *expectant.* Our faith largely determines our fervor. We will never get results until we expect them. We must be on tiptoe with expectancy. We cannot secure converts, nor would we know what to do with them if we did receive them, unless we actually wanted the and expected them sufficiently to prepare for the A young minister came to one of the greatest so winning preachers the world has ever known and co plained because he had so few converts. The old man looked at the younger man, and said, "You c tainly don't expect converts at every service, do you "No, of course not," replied the other. "That is ju why you don't have them" was the curt reply. W must all plead guilty to something of the same la of expectancy.

The unconverted will respond to expectancy. W must believe in them, we must see the good in the we must love them, and we must expect them to co to the Master. They will be much more inclined step out toward us and toward our Jesus if we ma them feel that we actually expect them—and th the joy that passes understanding will be ours a theirs.

Evangelism to be timely must be *enduring.* It mu show results in our own lives and characters, if would inspire others. In formational evangelis through our church schools, it must show enduring r sults in the formation of habits of thought and life our boys and girls. In reformational evangelis through the conversion of those grown older, in o regular work and through special campaigns, it w show transformed lives that are marvelous in the sig of the Lord. Such evangelism will endure in leave ing the whole social lump. It will lighten the da industrial corners with the gospel. It will reach t last and the least of the earth with the heavenly pri ciple of the Golden Rule. It will never be satisfi until it has reached the uttermost parts of the ear with the message of peace and good will. Time evangelism, after all, is timeless, because it builds f eternity. Because the work is more difficult toda because of changing conditions and shifting emphase is no reason for discouragement or despondency. T greater the task the greater the challenge.

If the early apostles had quit, where would t gospel story be today? If we disciples of today qu where will the gospel message be tomorrow? "Ho beautiful are the feet of them that bring glad tidin of good things!" Artists have painted the head Jesus with a halo, but that is due to their imaginatio The greatest halo around his head is the glory of completed work in human redemption. And yet th completion depends upon us. No wonder Jesus cou say, in his great intercessory prayer: "The glo thou hast given unto me, I have given unto them; th they may be one, even as we are one."

If we as a people, have an effective evangelism t day, it is because, to some degree at least, we ha the spirit and the message of our Master.

Spelling Success with Five S's

How One Church Is Learning the Way

Survey the Field
Stir the Church
Send Out the Workers
Save the Lost
Shepherd the Flock

—Substance of the Pre-Easter Evangelistic Program suggested by Jesse M. Bader, Secretary of Evangelism, United Christian Missionary Society.

By S. LEE SADLER

Pastor Hanover Avenue Christian Church, Richmond, Virginia

THE following is a simple narrative of the pre-Easter plans of a congregation of eight hundred and fifty Disciples of Christ in a densely ulated residence section of a city of two hundred ısand people. There is nothing startling or new ıt these plans. They are offered at the request of RLD CALL as an illustration of what one pastor one church are humbly trying to do in these days n again the passion of evangelism is stirring the s of men.

ur first move was to select nine of our best men study our problem and bring in a report. With pastor these men spent an entire evening going r prospects and plans. Out of our discussions to-ıer we reached certain definite conclusions. Among n was the belief that our church can have two ıdred additions in 1929 if we go after them. An-er was that our Bible school can be increased in ollment and attendance by at least twenty-five per t. Certain definite conclusions with reference to vardship and the income of the church were also ched. It was our feeling that the spiritual power the church in the community could be materially roved upon.

With these findings before us we asked how these s were to be achieved. After careful study it was nimously agreed that the program sent out by department of home missions of the United Chris-ı Missionary Society offered the best line along ch to move. This conclusion was not the result of desire to follow some program sent out to us. epresented our best judgment after careful study. t will be recalled that the program referred to s follows: a, Survey the field; b, Stir the church; end out the workers; d, Save the lost; e, Shepherd Flock.

As we faced it, the first item was a staggerer. But we faced it together we were really challenged it. The magnitude of this item can be realized when ll you that, roughly speaking, in the territory we ve we are bounded on the north and west by two ndred city blocks, and on the east and south by about the same number. To survey such a field is no little job. It will take not less than twenty thousand visits. We knew, however, that we could not make that many visits in the month of January, the time we allowed for this. So we are going to survey the two hundred blocks to the north and west this year, and the ones to the south and east next year. And since this is a section occupied largely by home owners, once the survey is complete it will not be difficult to have an annual check-up on it.

These plans were reported by the committee of nine to a group of about one hundred of the members in a supper conference just before Christmas. This larger group heartily endorsed the program and January 2 was set as the date for the canvassers to meet at the church and begin the census taking. At that time the canvassers will go out taking with them two cards, one asking for the information we want, the other bearing the picture of the church, its location and outline of services, and an invitation to attend. The latter card will be left wherever there is a person or family not definitely aligned with some church. Saturday before the canvass begins we are doubling our paid advertising space in both the city papers in which we briefly state the object of the canvass and ask a hearing for the people who call. This work of surveying the field will go on through January, the workers meeting each Wednesday evening at six-thirty for supper conference, reports, and inspiration.

THE next item is "Stir the church." We shall do this by sending out literature, penny Bibles, and other things. We are sending these penny copies of the Bible into each home, asking that each member of the family join the pastor in reading a chapter a day during January, February, and March. Also, the pastor is beginning a series of five Sunday morning sermons on the subjects listed in the program. For instance, December 30 he spoke on "Lift up your eyes—Behold the fields." And then in order the texts will be: "Neglect Not the Gift That Is in Thee," or Stir the Church; "Here Am I, Send Me," or, Send

Out the Workers; "The Son of Man Came to Seek and to Save That Which Was Lost," Save the Lost; and "Feed My Sheep," or Shepherd the Flock.

Great emphasis will be put on church attendance during this period. We have had for two years what we call Fellowship and Communion Sunday, which consists briefly in having a supper conference, on the last Friday of each quarter, of about seventy-five of the members who are given cards bearing the names of members and prospects on whom they are to call in behalf of attendance at church on the next Sunday. This has worked well with us. We shall work it hard this year. We also are to have special meetings of the Sunday school cabinet, the workers' council and similar organizations in order that the church school may be fully enlisted in this great enterprise. Over all our efforts, and present in every meeting will be the motto: "For Christ and His Church."

It is our hope that we may have the census taken and the church fully stirred by the challenge of the task by February 1. Then we shall turn our attention directly to bringing people into the church. Our supper conferences will be held on Wednesday just as in January, but now we shall be thinking and praying in terms of recruitment. With the results of the census before us, and with other information we shall possess, we shall send the disciples out, two by two, into the homes and shops and stores of the people to invite them to Christ and his church. We want only those for this task whose hearts really burn with a passion for souls. We expect the numbers with which we work to grow less as we approach closer the climax. We have good precedent for that. But again I want to say that my soul has already been warmed by the response of the people to this appeal to do work for Christ.

AROUND the close of February we will have a revival meeting. We want the field so cultivated that when the preacher and singer come, all they will have to do is thrust in the sickle and reap! Too often an evangelist fails because the church has failed before he arrived. I, a pastor, am in the same condemnation.

This will bring us right up to Easter. Holy Week will be observed in an appropriate way. For two years this church has celebrated the communion on Thursday evening of Passion Week. Last year there were more than four hundred who communed in this service. Rarely have I been in a religious service where God seemed closer than in that service. We shall do the same thing this year. Also, we hope to have a worth-while sunrise prayer meeting on Easter.

Then, when the evangelists are gone, and Easter is over, and the recruits have been received, we are going to do our best to "Shepherd the flock." And we are not taking this any less seriously than any other of the items in the program. I have the feeling that most of the casualties following great revivals are chargeable directly to the coldness and lack of interc on the part of pastors and churches who receive th increase. To many of those who come the whole a mosphere of church is new and strange. How natur it is for them to slip away and walk no more wi the church when the light and warmth and fellowsh of revival are gone, unless pastor and church ma some effort to perpetuate that atmosphere of friend interest. I have heard it charged often against eva gelists that their converts do not "stick." As a past I want to say that when the evangelist has broug men to Christ and they do not "stick," there is usual somebody much closer home than the evangelist blame. There will always, following every special e fort at revival, be some who turn their backs and wa no more with Him. It has been so from the beginnin But the feeling grows on me that with more of t passion for souls stirring our own hearts the ye through, the number thus falling away would be f less than at present.

And so we shall work and pray that we may do o appointed task without thought of self, but with h glory our reward.

Pension Program Progress

IN THE new office, 711 Chamber of Commer Building, Indianapolis, to which the growing v ume of work compelled removal from 627 Lemc Building, the Pension Fund of Disciples of Christ conveniently situated and is perfecting an organiz tion for handling efficiently the great mass of deta to be kept straight as the program develops.

Up to January 5 over thirteen hundred ministe had indicated their intention to enroll for particip tion in the new pension system from the date of i inauguration, January 1, 1931. This is an eloque testimony to the necessity of such a provision f ministerial retirement. We have been amazed th under the present pension system, the ministers e rolled have been paying in dues twice as much as t whole brotherhood was contributing to ministeri relief up to 1911. Now, if these thirteen hundred a receiving average salaries, their 2½ per cent w amount to twice as much as the total dues now bei paid by the certificate holders of the present pensi system. We are advancing by multiplication to adequate pension provision.

Of course the ministers are not the only ones w see the necessity of this movement, though it was minister's widow who made the first contribution the proposed fund for which no call has yet be made. It was Mrs. T. J. Clark of Bloomington, In ana, mother of Thomas Curtis Clark, who will forev hold that distinction by her gift of five hundred d lars. Now a business man, E. J. Cannon, breaks with a check for a thousand dollars as the seco advance contribution to the fund.

Missionary Work in New York's Bedroom

A Struggling Church Puts on a Program That Challenges the Brotherhood

By TIMOTHY W. TINSLEY

Pastor Ridgewood Christian Church, Brooklyn, New York

Timothy W. Tinsley

The Ridgewood Christian Church, Brooklyn, New York, ministers to the great working class of New York people. Brooklyn is often called "the bedroom of New York." It is the home of the great mass of shop people, clerks, factory workers and mechanics of all kinds who live on very modest salaries. Less than five per cent of the people in the church own their own homes; thus the church is always faced with the problem of a constantly shifting membership that averages at least thirty-three and a third per cent turnover in its membership each year.

Few, if any, of the men of the church have their own business. A survey of the salaries shows the average to be $2440.58 per year, the salaries ranging from $1200, the salary of some of the young unmarried men, to $3380, the highest salary of any man in the church. The varied activities of the church carried on with a limited budget is a challenge to the larger and wealthier churches of the brotherhood who deplore local situations.

PERHAPS the secret of the success of the Ridgewood Christian Church is its "intensive-through-the-year" evangelistic program. Two committees, one of fourteen men, the other of twelve women, meet every two weeks to take assignments for visitation and make reports on visits made. This program is the means of bringing in eighty-seven new members to the church last year.

The program of the church for the children of the community is threefold: namely, religious education, missionary education, and at least one week-day activity of a character building nature.

Our religious education department is recognized in the community as one of the most thorough Sunday schools in the section. The enrollment of the Sunday school has gone over three hundred for the past two years with an average weekly attendance of one hundred and seventy-five. Our school is the only completely graded school in the section using the graded lesson material. We led in inaugurating a Standard Teacher Training School for the fourteen schools of the community. Our teachers annually take over one-third of the credits given by the school although there are thirteen other schools represented. We feel that our Sunday school is offering one of the best courses of religious and moral training that can be had in the community.

We also have a complete missionary education organization with the Little Light Bearers, the Children's Band, Triangle, Young People's Circle and missionary society. All of these organizations have their regular monthly meetings for missionary study and all of them met the quota of their missionary offerings for the year.

Due to the necessity of depending entirely upon voluntary leadership for the week-day activities, we have necessarily had to turn to outside organizations that could furnish us that leadership.

Our week-day activities are all non-sectarian and children of all faiths are found in them.

Our weekly program is as follows:

Monday	7:00 P.M.	Girl Scouts.
	8:30 P.M.	Ladies' Gymnasium Class.
Tuesday	3:30 P.M.	Cub Scouts.
	7:30 P.M.	Boy Scouts.
Wednesday	8:00 P.M.	Meetings of Evangelistic Committees preceded by short prayer service.
	8:00 P.M.	Young People's Tennis Club in Gymnasium.
Thursday	8:00 P.M.	Homelike Men's Club.
Friday	8:00 P.M.	Social Activities. Basket Ball.

There are forty-five girls enrolled in our Girl Scout Troop and they are doing fine work under competent leadership. Recently the troop participated in a Girl Scout service at one of our evening services. The Ladies' Gymnasium Class with an enrollment of about seventy-five is under the direction of a trained leader from the Central Y. W. C. A. of New York City. Our Cub Scout Troop is the only afternoon organization we have in our gymnasium and is under the leadership of two of our older Scouts.

Our Boy Scout organization, Troop No. 1 of Ridgewood, has led the twelve other troops of the district for four years in efficiency. In the competitive contest of the district held last winter our boys took first place in all events. An efficiency banner is awarded to the winners of this contest and our troop has taken the banner consecutively for the past four years. Our Morse Code and First Aid Teams won first place last year in the county-wide contest, competing with some eighty other troops. During the past year the Parents' Association of the Troop raised $850 to buy necessary camp equipment for our Boy Scout Camp. Thirty-three boys spent two weeks in our camp last summer.

The Men's Club has an enrollment of about one hundred men. A fine fellowship is offered to the men of the community on this night, enjoying athletic and social games. The club has a strong annual program with a minstrel show as its big feature of the year. Last year the club cleared approximately $1100 on its minstrel, half of which went into the church treasury; the other half has been spent on equipment for the gymnasium and club room. Racial and religious prejudices are overcome in the Men's Club in a fine way. We have a Roman Catholic on our Board of Directors and recently a glee club has been organized with an efficient Negro director. This spirit of tolerance is attracting a great many men not only to the club, but it is also the best feeder of men into the church. The club is responsible for at least fifteen or more of our most active men in the church now.

All entertainments of the church are given on Friday night. On the Fridays that there are no social activities, there are basket-ball games. Besides the regular teams that represent the church in games with other churches, there is a league of six teams of boys of our Sunday school and other organizations now playing a tournament, thus offering an opportunity to every boy to enjoy the athletic program of the church.

RIDGEWOOD is a densely populated district with over 250 families on many blocks. It is becoming more densely populated daily by the building of thirty and fifty family apartments. There is no playground accessible to the immediate vicinity of the church. There are no Y. M. C. A. or Y. W. C. A. or other social organizations to take care of the leisure time of the children after school hours. Our gymnasium and shower room would meet this need in a fine way if we had a young man as a boys' worker. Our gymnasium is closed all afternoon and the children swarm the streets. Two children have been killed by trucks within five blocks of the church since September. The church however cannot shoulder this additional responsibility on account of its present obligations.

The result of our every member canvass this year brought in 153 pledges with a weekly income of $76.50. Our present membership is about 250 including many that have moved away and others that are inactive. Every member in the community has been solicited and several friends of the church have taken envelopes. This gives us $3,978 from regular pledges. Our budget for the present year is $6,600, not including the appropriation from the United Christian Missionary Society. The remaining $2600 will be raised as follows: $1,238.43 cleared on the bazaar of the church held in October; $500, Men's Club; $300, Ladies Aid and the remaining $600 divided among all the other organizations of the church. At the present strength of the church and its organizations, I feel that its financial obligations are stretched to its limit.

No survey has ever been made as to the number of different nationalities represented in all of the activities of the church, but there are a great number of people in the church and its organizations that were born and many reared in European countries. The great majority of the people are either first, second or third generation citizens. The known nationalities represented are German, English, Scotch, Irish, Italian, Norwegian, Danish, Swedish, Canadian, and we have one family from the South Sea Islands.

Exteriors

I've longed for cake and eaten bread,
I've worn brown slippers wanting red;
I walk sedately down the street,
My heart runs on the sun to greet;
And no one knows and no one cares
What gorgeous colors my soul wears.

I look at every plain, drab being
And wonder what his soul is seeing;
If I who seem so slow and staid
Can be inside a gypsy maid,
Then what might not those others be
Who look so dull and dry to me!

—ANNE ABBOT DOVER,
in the *New York Times.*

The Momentum of Pentecost

The Entire Christian World Awakens to Its Observance

By JESSE M. BADER

Executive Secretary, Pentecost Committee—International Convention

THE Pentecost Anniversary observance is taking on interdenominational proportions—even world-wide significance. It is appropriate that s is so. On the first Pentecost, there were many tions and many tongues represented. The occasion ld the converging lines of the past and the diverg- lines of the future. Pentecost was a beginning, t an ending. It set in motion a spiritual wave on e ocean of time that shall one day wash the shores eternity. It was on this day that the church gan her triumphant march across the centuries.

Pentecost was a climax to Jesus' ministry. Accept- the three year traditional date of Jesus' earthly nistry, we are now in the midst of the period of the th centenary of that ministry. Accepting the tra- ional date of the first Christian Pentecost as A.D. the 1900th anniversary of Pentecost and the birth- y of the church will occur on June 8, 1930.

Many religious bodies and some religious organiza- ns are now observing this anniversary of Jesus' nistry leading up to the observance of the 1900th niversary of Pentecost in 1930, when the church's 00th birthday is to be celebrated.

The Federal Council of Churches, made up of enty-eight Protestant churches, in its quadrennial eeting at Rochester, New York, in December, took tion endorsing this observance, asking its commis- n on evangelism to assist in every way possible all e religious bodies who were entering into the Pente- st Anniversary celebration.

The commission on evangelism of the Federal Coun- is already contemplating a simultaneous evangelis- program across America during the fifty days from ster to Pentecost, 1930, that will have to do with urch attendance, Bible reading, preaching, soul nning, union prayer meetings, and union com- nion services.

The Ohio State Federation of Churches, last Janu- y in its Columbus meeting, with 1200 Protestant stors present, voted to observe the Pentecost Anni- rsary. Resolutions were adopted and a committee pointed of which Bishop Henderson is chairman.

The young people of the churches, members of ristian Endeavor, Luther League, Baptist Young ople's Union and Epworth League, under the en- usiastic leadership of Daniel Poling of New York, e carrying on a threefold program that compre- nds Christian citizenship, evangelism and world ace. This program is to climax on Pentecost, 1930.

All the Y. M. C. A. organizations of the world are now in a three-year study of the life of Jesus. At Helsingfors, the World Conference of the Y. M. C. A., called for its constituent movements to celebrate fittingly this anniversary of the public ministry of the Lord of our faith. All over the world, this celebration will be carried on among young men. A most exhaustive bibliography has been prepared under the title "The 19th Centenary of the Public Ministry of Jesus." This study will continue until Pentecost, 1930.

The Northern Baptist churches, following the action of their national convention, are building a program and making plans that will include all their work and workers around the world in a "19th Centenary of Jesus' Ministry" program. A recent meeting has been held in Chicago of all the Baptist boards, at which time the whole anniversary observance received a new emphasis. Watch our Baptist brethren!

The Methodists, in their convention at Kansas City last year, took cognizance of the Pentecost Anniversary. Resolutions were passed and a committee appointed. This committee held a recent meeting to outline plans and program. Watch our Methodist brethren!

Other religious bodies are planning and seeking to hold a celebration worthy of the anniversary of the ministry of Jesus and the birthday of the church.

OUR own brethren of the Churches of Christ in Great Britain, in their annual convention last August in Leicester, adopted a nine point program calling for 2,000 net increase in church membership, 10 new congregations established, 10 additional evangelists, 3,000 additional scholars in the Sunday schools, with 500 additional teachers and a delegation of 100 attending the World Convention in America in October, 1930.

Our Australian brethren have a well wrought out Pentecost program in each of the five states. It was suggested during the recent Adelaide Conference that the next "Federal Conference be planned to synchronize with the first World Convention to be held in the United States in October, 1930, and that at our conference the 1900th Anniversary of Pentecost be fittingly celebrated." They voted to hold their 1930 convention in August at Brisbane in order that the delegates could attend their own convention and have

time to reach our shores for the October World Convention the same year.

Our churches in Canada launched a dominion-wide program during last November when each pastor in each church was requested to present the Pentecost aims and plans. While there are vast distances between many of the Canadian congregations, yet they are peculiarly one in heart and purpose and move forward with unanimity.

Our churches, organizations and agencies here in the United States have made splendid Pentecost progress. Every state missionary society has a definite Pentecost program on which it is working. This last year every state convention program was saturated with the anniversary observance idea.

The United Christian Missionary Society has a definitely worked-out program to which its workers are giving themselves. The slogan is "Serving the churches that the churches may serve the world."

The brotherhood papers, state and national, have had numerous articles and references to the anniversary and have called attention to a worthy observance and a fitting climax on June 8, 1930. Wherever there is ignorance on this theme, it is where our papers are not read.

Many local churches have adopted a Pentecost program for themselves. The aims are worked out alo the lines of deepening the spiritual life, evangelis stewardship, missions, Christian education, chur buildings and Christian literature. Many Pentec retreats have been held during this last year.

The Pentecost Committee of the International Co vention has been bringing leaflets and tracts from t press for distribution among the churches. This co mittee was appointed by the Memphis Convention a has sought to give leadership and render service the churches and organizations of the brotherho

Only seventeen more months, then June 8, t climax which is the Pentecost date for 1930. In the remaining months Pentecost can be experienced, its spirit and passion possesses our souls and c churches the world around.

This is no hour to talk in soft phrases or travel bypaths. It is a time for a bugle call and a mar on roads that lead somewhere. When thousands cently begged Commander Byrd that they might chosen to accompany him on his hazardous adventu to the South Pole, to face hardship and perhaps dea it is no time for the church to dare little things, a Christians to work on small programs or ventu nothing for Christ. "On to Pentecost in the spi of Pentecost!"

Hiram Thinks on Religion

By HAROLD F. HUMBERT

Pastor Christian Church, Hiram, Ohio

TO GIVE religion its central place in a generation where changing social situations and new interpretations of life clamor for attention requires distinctive methods. New ways help to make eternal truths vital. That realization brought about Religious Emphasis Week in Hiram, Ohio, during November, 1928.

Plans were initiated months in advance. Because it was possible to secure Sherwood Eddy as climax speaker, the week was extended to ten days. Dates were fixed for the period of relative lull between the close of college football and the beginning of basketball. Professors lightened their assignments. Various organizations adjusted their schedules to give the church right of way. The Parent-Teacher's Association, the History Club, the Research Club, the Lecture Course, the dramatics and musical groups, and the Rotary club in the nearby village of Garrettsville all adjusted meetings to help make a profound religious impact upon the community.

Christian leaders were invited to Hiram to give the best they knew. Sermons, addresses, discussions and special classes centered about the "Christian Way of Life." At four o'clock each afternoon and at six forty-five each evening, for seven days, courses were offered in religious educational specialization. In her helpful manner, Dee Yoho of the United Christ Missionary Society taught "Primary Methods" a "Junior Methods." Gaines Cook, new state religi educational leader for Ohio Disciples, was the effect instructor in "Young People's Methods" and "Life Christ." Those who took the courses speak with preciation of their value.

At eight o'clock each night came the public servi Brief periods of hymn, Scripture and prayer w followed by a mighty succession of speakers w brought messages planned to contribute to a total un of impression. On the initial Sunday evening Gai Cook preached a ringing keynote sermon on "T Christian Way of Life," as a way of thinking, brotherhood, and of fellowship with God.

For the second night the unifying principle "The Christian in Public Service." Since it James A. Garfield's ninety-seventh birthday, present successor in the presidency of Hiram Colle Miner Lee Bates, presided, and Professor Edwin Hall, student in the institution when Garfield wa trustee, read the Scripture. The college choir nearly a hundred voices, directed by Professor Elias Bredin, sang and Claudia Page Smith played violin. The Hiram minister gave an address, "G field Still Lives," reading a tribute to the mar

esident written for the occasion by Herbert Hoover. r. Harry Garfield of Williams College sent a mes-ge, the core of which was "Religion is the dynamic education." Two college men, Stanley Young and arold Crites, impersonating the Spirit of the Church d the Spirit of the School, gave Garfield's challenge youth.

Tuesday night was devoted to consideration of Christian Ethics in Modern Business." Robert A. an of Columbus spoke. His friendliness, humor, acticality and sincere Christian spirit won every ditor. Harold Haugh, Hiram's young tenor, was oist.

On Wednesday Dr. G. Walter Fiske of Oberlin Col-e spoke at a special chapel service on "The Spirit Wonder," showing that the impulse toward scientific search is the same as that which leads onward to covery of profound religious truth and knowledge God. His night address continued the thread of ought begun by others. Since Dr. Fiske was a col-e mate of Calvin Coolidge and is the author of ny books, his coming was eagerly anticipated and messages were heard with the intentness which ir worth merited.

A loved alumnus of the college, B. F. Hagelbarger the Norwood church in Toledo, was the preacher on ursday and Friday nights. He has a quiet, con-ncing way all his own. Asked to speak on personal ligion, he discussed "Life's Choice," inquiring Shall material, intellectual or spiritual values dominate?"—and "The Great Search" for God. As he talked a hush was in the church. Mrs. Ruth Dunsmore, Hiram choir director, and Dale Humbert, minister at Ravenna, were the soloists.

At the close of the Friday evening service, the guest talked to ministerial students concerning "Compensations of the Ministry," leading them to a mountain top experience.

On Saturday evening came a youth fellowship gathering and Sunday was consecration day. The minister spoke at the morning worship on "The Call of Christ" and in the evening on "Satisfactions that Endure." Miss Yoho spoke on the vital necessity of religious education, and awarded credit cards to those completing the courses. Five were added to the fellowship of the church, two by confession and baptism.

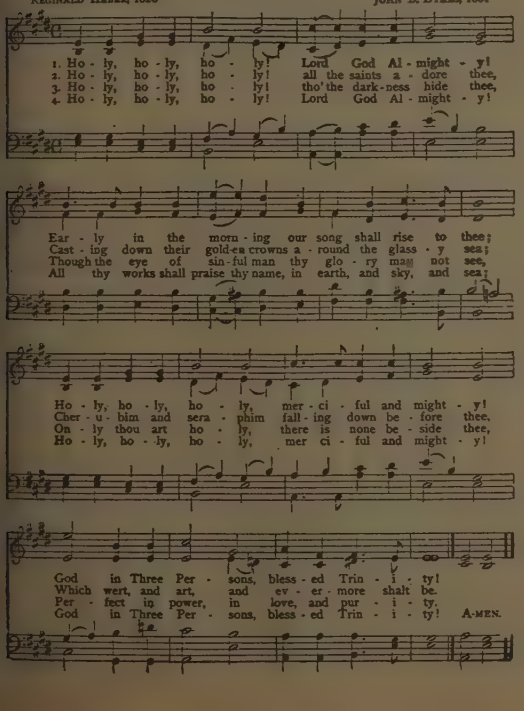
The last two days were Sherwood Eddy's. Is there anyone in the modern world who is trying more earnestly to apply Jesus' teaching to life? Morning and afternoon he spoke to students and at night to everyone. Every other available moment was given to individual and group conferences.

What was the value of Religious Emphasis Week? It brought vital Christian personalities to the community, centered attention upon religion, impelled serious thinking, aroused interest among the indifferent, emphasized religious education, interpreted vocations in Christian terms, dignified the work of the church, revealed the breadth and depth of Jesus' way of life and led to memorable decisions.

Holy, Holy, Holy, Lord God Almighty

(NICAEA. 11, 12, 12, 10)

REGINALD HEBER, 1826 — JOHN B. DYKES, 1861


1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
2. Ho - ly, ho - ly, ho - ly! all the saints a - dore thee,
3. Ho - ly, ho - ly, ho - ly! tho' the dark-ness hide thee,
4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
Ear - ly in the morn - ing our song shall rise to thee;
Cast - ing down their gold-en crowns a - round the glass - y sea;
Though the eye of sin-ful man thy glo - ry may not see,
All thy works shall praise thy name, in earth, and sky, and sea;
Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y!
Cher - u - bim and sera - phim fall - ing down be - fore thee,
On - ly thou art ho - ly, there is none be - side thee,
Ho - ly, ho - ly, ho - ly, mer ci - ful and might - y!
God in Three Per - sons, bless - ed Trin - i - ty!
Which wert, and art, and ev - er - more shalt be.
Per - fect in power, in love, and pur - i - ty,
God in Three Per - sons, bless - ed Trin - i - ty! A-MEN.

"Holy, Holy, Holy"

Hymn Story and Interpretation

By S. W. HUTTON

WE ARE accustomed to associate the number "fifty-seven" with the varieties of product coming from a great wholesale concern in the United States. This figure also records the number of hymns written by Bishop Heber, Calcutta, whose labors were prematurely cut short in the midst of his most fruitful ministry at the age of forty-three.

Of all the hymns written by Reginald Heber, including "The Son of God Goes Forth To War," "From Greenland's Icy Mountains" and others there is none so majestic as "Holy, Holy, Holy" written the year of his death.. It is a great favorite among evangelical communions, and lends dignity and worshipful atmosphere wherever it is sung. You will find it in every standard hymnal included most always among the choice morning hymns.

"Holy, Holy, Holy" is a doctrinal hymn upholding the creed adopted by the Nicene Fathers of the long ago. In singing the hymn each stanza should begin rather softly, increasing the volume with each repetition of the word "holy" as the tones rise in the scale, diminishing the volume as the tones go lower. The third stanza should be sung rather quietly, coming out confidently and triumphantly on the fourth stanza.

Not until 1861 did this great hymn come into its own. In that year John B. Dykes, a graduate of Cambridge and a minister of music, wrote this remarkable tune which bears the name "Nicaea." The works of the two noblemen of God blend in a matchless instrument of Christian worship.

The Return of the Missionaries to China

CHINA has surprised everyone, even many of her own leaders, since the closing of the Nationalist campaign in the north. There are abundant evidences that the oath of mutual and unselfish loyalty, taken by the Nationalist leaders at the grave of Sun Yat Sen, was not an idle promise, but a sincere pledge to set aside personal ambition and keep to the fore China's great need of unity. It is too early to dismiss entirely the possibility of further disruption, but present signs are against it.

The Pacific steamers sailing westward last August and September carried many returning missionaries to China. There are abundant evidences of warm welcome to western coworkers on the part of Chinese Christian leaders. The missionaries who have returned, gladly go to their fields recognizing that, as fellow workers and counselors to their Chinese brethren, they will be largely under the direction of the Chinese church. Even in the interior the stations are rapidly being reopened to the missionary, and mutual respect and confidence between Western and Chinese leaders is everywhere in evidence.

When the writer and Alexander Paul met with our own workers in Shanghai a year ago last October, it was the unanimous feeling of the Chinese leaders and Christians that the missionaries should return at the earliest possible moment and their names were listed in the order of greatest need. There perhaps was never a time when they felt the need of these associates from the West as then, and yet they realized it would be a mistake for them to try to return while conditions were so disturbed. Both missionaries and money are greatly needed to help the work in this time of difficult transition and indigenous development. It is the most critical time in the development of Christian work in China and it would be disastrous not to maintain the closest cooperation and fellowship on the part of the home church.

The return of the missionaries has been gradual because of disturbed conditions, and the problem of taking families into the interior. The condition of missionary funds also made this necessary. Some of those who have families have felt that they must settle in work here, while others have taken up temporary service here awaiting developments. Up to January 1, 1929, twenty-five missionaries have returned to their fields in China. They are as follows: *Nantungchow:* Dr. and Mrs. Hagman, Miss Lois Ely, Mr. and Mrs. Frank Garrett, Miss Alta Harper; *Nanking:* Mr. and Mrs. Searle Bates, Mr. and Mrs. C. H. Plopper, Miss Minnie Vautrin, Mr. and Mrs. C. W. Sorrell, Miss Emma Lyon, Miss Mary Kelly, Mr. and Mrs. Lewis Smythe, Dr. and Mrs. Roland A. Slater; *Wuhu:* Mr. and Mrs. W. W. Haskell, Miss Cammie Gray; *Luchowfu:* Miss Lyrel Teagarten. *Still in Shanghai:* Mr. and Mrs. Edwin Marx, Mr. and Mrs. C. A. Burch. There is one family in the Philippines, besides one family and four single women in America who will probably return during 1929.

The University of Nanking, in which we have one-third share, chose the former Chinese dean as president and asked for the return of the full missionary faculty by last September. Professor Searle Bates was the first to return and Mr. and Mrs. Lewis Smythe sailed last fall. This will leave us three short of our American quota and under the agreement with the university, we pay the amount of their support into the university treasury for the securing of other people until we can send out the required number. Dr. Slater, who has been in the Philippines during these uncertain months, has returned to be with the university hospital.

It would have been unfortunate for missionaries to return and again have to leave because of disturbed conditions and so plenty of time has been taken to make these adjustments. We have now passed to the point where the Chinese will need to have a good deal to say with regard to the missionaries, both those who go back, and new missionaries who go to the field. All will be under the necessity of working in fellowship and equal partnership with the Chinese. Most of the missionaries feel that this is not only inevitable but that it is a step marking much progress.

—STEPHEN J. COREY.

Commission on the Rural Church

PURSUANT to an insistent demand that some real c sideration be given by our brotherhood to the situat faced by our rural churches, the home department of United Christian Missionary Society arranged a program "Rural Church Conferences" as a part of the Internatio Convention held at Columbus, Ohio, last April. These c ferences were well attended and profitable discussions ensu A "Committee on Findings" was appointed to present rural situation to the convention and secure some action commitment to a sustained interest in these problems. Acco ingly, the Columbus Convention voted the following resoluti

"That it is the sense of the group who have, in daily c ferences, been studying the problems and needs of the to and country churches of the Disciples of Christ, that we urge request the Committee on Recommendations to recommend to International Convention the appointment by the Executive C mittee of said convention, of a National Rural Church C mission of at least six men of the brotherhood who have first-hand experience in dealing with the problems involved who represent, in general, the different areas of the coun and that it be requested that each state and regional convent at the earliest possible moment shall appoint a subordinate, cooperating Rural Church Commission to work in cooperat with the National Commission, it being understood and expec that such Commission shall make report to each Internatio Convention."

It was voted by the convention to adopt the report of Committee on Recommendations.

Subsequently the executive committee of the Internatio Convention appointed the following persons to serve on Commission on the Rural Church: Grant K. Lewis, St. Lou C. C. Ware, Wilson, North Carolina; R. W. Hoffman, Whe land, Missouri; Allen Wilson, Lexington, Kentucky; J. Jones, Springfield, Missouri; W. R. Ward, Cincinnati, Ohio. Commission convened in St. Louis on December 18. Every m ber was present.

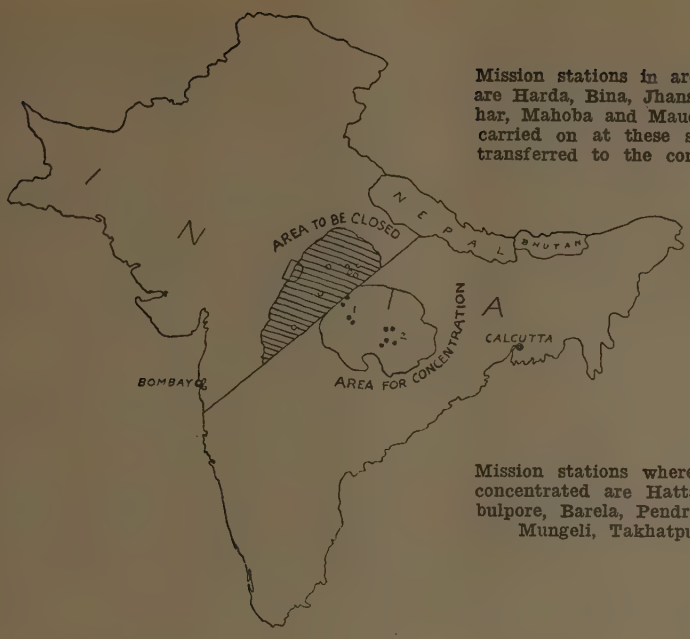
No Christian commission in America has greater need consider the needs of the rural church and apply remed measures to safeguard itself from decay and death than t of the Disciples of Christ. The United States Religious Cen of 1926, just published, classifies our churches as follo Number of churches, rural, 5,634; city, 2,014; total, 7,6 Surely a church body, two-thirds of whose churches are "Rura has need to ascertain and then face the facts, of the chan rural conditions of American life. Other communions poss well organized and adequately financed rural church comm sions, and it is confidently expected that such a movement soon get under way among the Disciples of Christ.

At its initial meeting this Commission organized by select Allen Wilson, of Kentucky, chairman, and R. W. Hoffman, Missouri, secretary. After an all-day discussion of a prepared agenda the Commission voted to undertake immediat for this year the following objectives:

(1) The enlistment of all state and provincial secretaries.
(2) The appointment of state commissions auxiliary to National Commission.
(3) To ascertain the facts in re our rural churches by sta through a uniform survey and questionnaire, and body these in the first annual report, to be made the Seattle Convention next August.
(4) To arrange for an address on the rural church as a p of the convention program at Seattle.
(5) To arrange a rural church banquet at the Seattle C vention.
(6) To arrange for a series of rural church conferences the Seattle Convention.
(7) To select a rural church library of five best books promote the circulation and reading of the same.

This program of activities was presented to the State Sec taries' Association in annual convention assembled at St. Lo on the same date, which voted its hearty endorsement.

—GRANT K. LEWIS



Mission stations in area to be closed are Harda, Bina, Jhansi, Rath, Kulpahar, Mahoba and Maudha. The work carried on at these stations will be transferred to the concentrated area.

Mission stations where work will be concentrated are Hatta, Damoh, Jubbulpore, Barela, Pendra Road, Kotmi, Mungeli, Takhatpur, Bilaspur

What Do the New Plans Mean in India?

By STEPHEN J. COREY

PRESIDENT BURNHAM writes from India: "I am proud of the way we are now attacking the problem in India. I trust we shall have the ce and necessary firmness to stand by the policy follow it up constructively. Other boards are ady taking note of what we are doing. Methodist sionaries have spoken to me about it and our stralian missionaries are enthusiastic over the fu- outlook for our work here. We do not suffer by parison with the work of the American Board ngregational) at Madura, or any other work we seen so far."

What Mr. Burnham refers to is the changed plans concentration in area and enlargement in work, wing out of the survey studies. The India mission, r approval of the new undertakings by our Inter- ional Convention, has started in with vigor on ngthening the work in the approved area. For- ly the India work has been centered in fourteen nts, or stations, in a number of instances widely arated. The field now being more strongly oc- ied is abundantly large to enlist our strength for ny years to come, and contiguous to vast popula- s untouched by any missionary work at all. In more limited area where our work will be centered in the future, there are 8,163 square miles, 3,693 cities, towns and villages and a population of more than 1,000,000 people. In the larger area which we have attempted to occupy in the past, the distances between stations was too great for good effort and the necessary expense of developing a strong work in so many widely separated points was impossible with the funds available. Besides this, it has become increasingly evident that the building of a strong Christian family life among populations so separated is hard in a land like India. Under such conditions intermarriage between Christian young people is very difficult.

The new plans include the gradual moving of missionaries and equipment from the scattered area to the more centralized one, thus enabling us to strengthen greatly the work of the preferred area with our present force and property investments. It is planned where possible to dispose of properties to other missionary agencies so that Christian work will be carried on in the fields which have been cultivated. Wherever considerable church groups have been established, every effort will be made to preserve them under the leadership of our own Indian pastors and make them permanent churches. Some of the transfers can be made at once. Maudha and Bina have already been

sold. The sale of these properties is enabling the mission to make excellent investments in the preferred area. Other centers like Harda and the Hamirpur district will take a longer time for adjustment. The Women's Industrial Home and the Children's School and Orphanage at Kulpahar, will no doubt need to remain at the present location for some time.

IN THE early days it was the accepted strategy to plant work in many points as witnessing centers for the gospel. Now it is understood that larger emphasis must be placed on the training of native leaders and the development of strong native church centers. We must also remember that in the early days our missionaries went where opportunity opened and that they could not always choose their locations. Added to this was the fact that we had two boards working in India—the Christian Woman's Board of Missions and the Foreign Christian Missionary Society—for the most part moving rather independently in their efforts. The India mission was not organized as it is now and was not able to plan its work with the ground consciousness of today. It must likewise be said that the necessity of transferring some of our work does not mean that the widely separated effort has been wasted. A large part of the early work of all missionary efforts necessarily had to be preparing the soil of India as a whole and putting in the leaven which would make possible future results. Our mission has had a worthy share in making India ready for the harvest.

The new plans mean a strong advance and both missionaries and Indian leaders are entering into the work in the approved area with enthusiasm. It means a more aggressive campaign in a shorter and better correlated front, and the new stations which will be planted, will more than take the place of the older ones from which missionaries are being moved, because they are to be in a more fruitful area and so located that they are strengthened by other stations near by.

Some of the possibilities of greater advance in the new plans are as follows:

1. There will be strong encouragement in closer affiliation, possibilities of mutual help in planning, and the consciousness which comes from building where one unit aids and encourages another. This was not possible in the isolation of the past.
2. In the preferred area a great deal of seed-sowing has been done and harvest will come more rapidly, thus making possible the development of strong Indian churches which can more rapidly move toward self-support and the Christianizing of communities.
3. In the area on which will now be centered united effort, there has been the largest number of converts and the most encouraging growth. Here are the strong centers like Pendra Road, Bilaspur, Mungeli, Jubbulpore and Damoh, with good churches and also the strong schools for boys and girls and the Bible College. Our future leadership lies here and the population is homogeneous and approachable. In moving the distant Harda Boys' High School to Jubbulpore, we will make it accessible for our own Christian boys of the whole area.
4. As the *Survey of Service* volume puts it, "In connection with new plans we should not be thinking in terms of relinquishing work, but rather in terms of transferrin our effort to a preferred area where we can use the mone and force at our disposal to much better advantage." W can now have new stations and much better equipmen whereas if we had tried to hold the old, long line, th work would have been inadequately equipped, manned an supported.

All who have studied the new strategy for our wor are enthusiastic. A great field like India affords on of the outstanding challenges of missionary effort. W are now in a position to do the best work in our histor there. We must not be content simply to readjust ou forces, but really occupy the accepted area an strongly increase our effort there. There are great untouched populations at our very doors, and our staf of missionaries and equipment for work need to b decidedly increased. Some of the missionaries ar growing old and will soon need to retire from activ service. The new plans are a real challenge fo strongly increased giving on the part of the home con stituency. We have made great investments in Indi in life and service, as well as in property. Now is th time to strike and strike hard. As we pour out ou gifts for evangelization in this new day in India, s will we make possible a strong church in a ver strategic area. The India mission calls for $51,44 additional investment in stations and equipment an an additional annual maintenance of $8,500.

Mrs. Grace Toof

FRIENDS throughout the country were shocke at the news of the passing of Mrs. Grace Too of Memphis, Tennessee, on December 28. Coming from a family long identified with the best in civi and cultural interests, the high purpose of "Mrs Grace's" life had woven itself into the warp an woof of all her varied contacts. Her deep and very real spiritual consecration was reflected not only in th McLemore Avenue Church which she served con stantly and supported generously, but in her busines interests, in her social relations and in her wide brotherhood concerns which she thoughtfully pro tected with annuities. Her spirit is a benediction t the Disciples of Christ.

SOMEONE has said that the seven deadly sins o society are these: policies without principles wealth without work; pleasure without conscience knowledge without character; commerce and industr without morality; science without humanity; worshi without sacrifice.

A worship that is without sacrifice, a Christianit without a cross! If there is any meaning to Worl Service it means this—that we are trying to put a the heart of our worship a cross, something for whic we see no immediate return, asking for nothing sav the privilege of giving, doing the thing not becaus we are compelled by a program but impelled by person.

—STANLEY JONES.

It May Be a "Conference" to Them

But It Sounds Like a Rousing Convention to Us

By FREDERICK W. BURNHAM

American representative to the Australian Federal Conference of Churches of Christ

HE fourteenth Federal Conference of Churches of Christ in Australia, d at Adelaide, South Aus-lia, in October, was said by se in attendance to have been of the best ever held. The endance was large and repre-tative. The spirit of the hering was excellent, the pro-m of a high order, the ar-gements complete and the ertainment unexcelled. The irman, the Honorable Wil-m Morrow, M. L. C., presided roughout with dignity and ducted the conference with oming decorum. The secre-y, W. G. Graham, was un-ing in his efforts and efficient providing for every detail. owded audiences marked the ceedings from the beginning the end. The great Town ll was packed at practically ry evening session. On Sun-y afternoon many were rned away. Automobile ings to places of interest d of recreation were ar-ged for the mornings of Conference days. Some ty or more cars bearing mers paraded through the y and surrounding country rying delegates. These racted attention and ad-tised the Conference. It s a delightful prelude to business sessions in the ernoon and probably made great a contribution to the jor purposes of the Con-ence as would an equal ount of time devoted to ech-making or discussion. e outings kept the dele-es "fit" for the other sions.

To Our Brethren of U. S. A.
Through the United Christian Missionary Society.

GREETING!

Dear Brethren:

It has been our great delight and profit to have your president, Dr. F. W. Burnham, and Mrs. Burnham, in our midst for a brief stay.

We have appreciated very much the fraternal spirit that prompted the send-of these workers to us, and are glad to assure you that our spiritual experience has been enriched and our outlook enlarged through their coming.

Though their stay was brief we quickly learned to esteem them for their own sakes, as well as because they were your fraternal representatives.

They leave behind them a stronger and closer bond of fellowship between us and your great brotherhood across the seas.

We shall follow their future movements and activities with interest and prayer.

Praying that the rich blessing of our Father may be with you and them in every service.

On behalf of the Churches in Western Australia,

ALBERT J. INGHAM,
Organizer.

Farewell to Adelaide, South Australia, Sunday morning, October 28, 1928. Left to right: Mrs. F. W. Burnham, William Graham, secretary of the Conference, Hon. William Morrow, president of Conference, little "Billy" Morrow, Mrs. Morrow.

On Saturday morning, October 20, the preachers from all the states gathered for a fraternal meeting. Brief greetings were presented from all the states and from Canberra. In the afternoon, a large meeting of women was given welcome by the South Australian Sisters' Conference. At the railway dining rooms the president's dinner and reception was attended by 250 invited guests, representing the active leaders in all the states. In the evening a great public welcome meeting was held in Grote Street Church; the chapel was crowded and many could not gain admission.

On Sunday, October 21, pulpits throughout the city were occupied by visiting ministers. In the afternoon a great Conference service was conducted in the Town Hall. This was an inspiring occasion. The congregational singing was uplifting. President Morrow introduced the conference sermon which was preached by me.

Monday's business session was devoted to committees, a devotional address by Godfrey Fretwell and to the election of officers and the executive for the next Federal Conference. Brisbane was granted the Conference for 1930 and the executive was constituted of members living in Queensland. On Monday evening "Christian Union" was the topic. The President's address on "The Divine Quest" was a masterpiece and ably delivered. Mr. Morrow had just re-

turned from Sydney, a thousand miles distant where he came to welcome us to Australia and where he was taken ill and confined to his bed for a week. But he was master of himself and of his theme at the Conference. The theme upon which I spoke was "The Plea of the Churches of Christ." Tuesday's business was devoted to foreign missions with reports and messages from the fields. The evening meeting was a foreign missions demonstration with addresses by Henry Watson of India and Dr. Ray Killmier of China. I spoke on "Present Encouragements in Missions."

Wednesday the business session considered the affairs of the College of the Bible at Glen Iris, the report of the young people's committee and the report on the Preachers' Provident Fund. At the evening session the addresses on "Youth's Challenge to the Church" by Charles Schwab and "The Neglected Half of the Commission" by Principal A. R. Main maintained the high level of the Conference. A great chorus of combined junior choirs made music for this

The Grote Street Church, Adelaide, South Australia, where the day sessions of the Federal Conference were held

"Youth and Education Service" which will be remembered with appreciation. The routine business on Thursday was followed in the evening by consideration of the observance of Pentecost. Thomas Haggar, Home Missions organizer for New South Wales, spoke on "Past Achievement; Future Aims," reviewing the record and outlining the ideals of the Australian churches. I spoke on "Pentecost in Retrospect and Prospect."

The Conference fittingly expressed its appreciation of the service rendered by its devoted secretary, William G. Graham, by presenting him with a beautiful basket for his young daughter, born the week before the conference, the basket containing a bank filled with coins; also a purse of substantial amount for himself. The American representative was presented with a handsome and useful leather traveling case bearing a silver card suitably inscribed from the Conference with its date, and upon his wife was bestowed a beautiful Australian topaz brooch. Friday the Conference enjoyed a day of unrestrained fellowship in a picnic at the National Park.

It was a rare privilege to visit the church centers of Australia and to be present at this Biennial Federal Conference. Our fellow Christians in Australia and New Zealand are rich in faith, in devotion, in reverence and in loyalty. We were blessed by their fellowship. We did our best worthily to represent the churches of America. More than twenty-eight Amer-

Group of boys at Our Boys' Institute who were addressed by Mr. Burnham during his stay in Adelaide

ican preachers have visited or served the Australian churches and an equal number of Australians have similarly served the churches in America. Much has been gained in mutual understanding and cementing of ties of fellowship by such interchange of ministries.

The Federal Conference upon motion of Reg Enni unanimously invited the second World Convention of Churches of Christ to convene in Australia in 1935

Death of Mrs. Oreon E. Scott

IT WOULD be simple truth to say that Mrs. Scott completed her mission in this world December 20 1928. Increasingly afflicted for eighteen years with arthritis, her courage, cheerfulness and devotion to the welfare of others were unabated until she fell asleep, after seeing the last Christmas card addressed and the last present ready to carry her loving thoughtfulness. Completed also was her service as the first president of the College (women's) Club of St. Louis as the president of the board of the Christian Orphans' Home and as an active worker in many capacities in the Union Avenue Christian Church. A mother's work is never done, but this one had finished the rearing of her three daughters, all of whom were married and the older two well established in their homes in St. Louis. However lonely her husband may be he must realize that she could not so well have continued the journey alone, and will find comfort in carrying on the work they cherished in common.

Another Project in World Friendship

The First Annual Young People's Summer Conference is Held in Hawaii

By EDGAR LLOYD SMITH

The three questers from Hawaii

TWO years ago there came to the North California Young People's Summer Conference at Lake Sequoia, three fine young people from the walo Street Christian Church in Honolulu. Their ning was the result of their own heart hunger for opportunities the summer conference seemed to r, but which was denied them on account of isola-. Two young men, Ralph Moltzau and Allan h, worked their way to the mainland on ocean mers; Gladys Bartlett came at the expense of the walo Street Church. This gives some idea of the secrated determination of the youth of Hawaii, and wise of the high regard in which the Kewalo Street rch holds its young people.

hese three young "questers" presented the ap- of the young people of Hawaii so effectively that re they had left Sequoia Lake Conference, a move- t was launched looking toward an interdenomina- al conference of young people in Hawaii for the mmer of 1928. This proposal found a ready con- eration on the part the United Chris- Missionary So- y and the Ha- ian Board of Mis- s, and the project launched.

t was the privilege the writer to be cted to attend the ference and he always be a much er "world Chris- " as a result of experiences in wai. Just two ks before leaving Honolulu, the le schools of Southern California, led by the com- tee on religious education of the Wilshire church ol of Los Angeles, raised a fund which made it sible for Mrs. Smith to accompany me. For the t time in the eighteen years of our married life we brated a wedding anniversary with a glorious .

Ko Ko Kahi by the sea where the conference was held

"In Christ there is no East or West
In Him no North or South
But one great fellowship of love
Throughout the whole wide earth."

Yes—I had sung this song before. But had I? I had indeed mouthed the words, but real singing includes heart feeling. A voice on my left—a voice just a bit different. I glance quickly. It is a fine Chinese youth singing, with face illumined with inspiration, this prophetic old song. We are seated about the camp fire on opening night. On my right sits a beautiful Japanese girl. Just in front of me sits a Hawaiian girl; immediately behind me is a very young Filipina mother, a beautiful young child in her lap, a child half Hawaiian. All of these join in this great old song. I forget to sing for the moment in a sudden appreciation of the fact that I am, for the first time in my life, actually realizing the sacred and wonderful promise of that song. I glance around the circle, beholding the "crazy quilt pattern." But is it a "crazy quilt pattern?" I humbly bow my head and breathe a quick prayer of gratitude that I am being allowed to behold the "Divine Plan" of God for the races of the world. I join heartily for the first time in my life, in really singing this song.

In the seven days of this conference I saw no indication that these young people had in mind any

differences because of race. Since they did not have this in mind, naturally there were no differences, for these differences are born of prejudice for the most part. I watched them strolling arm in arm about the grounds, playing together in wholesome competition, eating together in the dining room, anxiously concerned together about the administration of their first summer conference, worshiping together the common Father of them all. In every way the naturalness of their mingling reminded me that in Christ there are no differences save in degree of consecration and ability.

As in our own Summer Conferences, each table group elected a representative on the student governing council. This council with deep seriousness set about the selection of the proper officers for the conference. Realizing how much depended upon this first gathering in the way of precedent, there was made a careful evaluation of every young person in the conference. It was a Chinese boy who called the group to prayer over this problem. Side by side I saw them kneel together in prayer over a common desire. Finally, when the ballots were all in, this same Chinese youth was unanimously elected president of this first conference, a Japanese girl was elected registrar, and a Howle (white) girl was the choice for secretary. At the close of the conference after a careful canvass of the student body for a "next year's president," in whose Christian character all had confidence, Harry Komura, a Japanese lad was elected. Thus a Chinese youth was elected as president for the first conference, and a Japanese youth for the second conference.

Ko Ko Kahi by the sea—the name of the conference grounds—means, "Of One Blood." The grounds and the first buildings are being donated by Mr. Richards, a well-to-do "world Christian" of the Congregational church. Mr. Richards has a prophetic dream of a conference ground, beautifully equipped, about which shall be summer homes of families of all races, living in equality and Christian friendliness in this ideal community dedicated to help carry out the prayer of our Lord that "they may all be one." The inauguration of this project through a Young People's Summer Conference was a stroke of good judgment. Two generations of this kind of ideal-making conferences will go far toward a realization of this man's dream.

The hospitality and sincere friendliness of the Hawaiian people is well known around the world.

When we landed upon the island, M. Howard Fagan, our minister in Honolulu, met us with the "lei" of welcome which he placed about our shoulders. But after a few brief days how different the group of friends. Instead of one friend, forty-one of the young people came to the pier to see us off and bid us "Aloha." Forty-two beautiful "leis" were placed upon our shoulders and arms with what seemed to us real affection. At the call of "All Aboard," there was a rush to surround us. I shall never forget those wonderful young people of seven races as they looked affectionately at us and sang the conference song they themselves had composed and dedicated to their Ko Ko Kahi conference.

We have two churches in Honolulu. The Kewalo Street Church ministered by M. Howard Fagan, and the Kaimuki Church pastored by Mr. Adams. Both churches were represented in the conference. The Kewalo Street Church had the largest representation of any single church. Our brotherhood can well be proud of our Honolulu churches. Never does a missionary of ours touch the shores of these friendly isles that they are not met, fêted and loved. The last brotherhood handclasp as the missionaries leave for Japan, China, Tibet, India and the Philippines, is at Honolulu. The first glad greeting as they return from their terms of service is from these good friends. Nowhere could greetings be more sincere and helpful.

Truly the Hawaiian Young People's Summer Conference is a project in "world brotherhood"—and the Disciples of Christ have a real part in it. In fact their young people have done much to inaugurate it. As never before we should remember in prayer and in service our representatives in that strategic location.

Evangelistic Institutes

DURING December the United Christian Missionary Society, through its secretary of evangelism, Jesse M. Bader, held three significant evangelistic institutes at Washington, D. C., Indianapolis, and Kansas City. Each conference began at nine-thirty of the first day and continued until four o'clock the next afternoon. Two hundred pastors attended from without the counties where the conferences were held, with a total attendance of about three hundred in all sessions.

The same program was followed in each of the three places. Each pastor was asked, first, to hold a one-day evangelistic conference in his own county, preferably during January, and second, to hold a revival meeting for some needy church before next September. The pastors responded quickly to these requests by pledging to hold 162 county conferences during the 1929 pre-Easter crusade, and 180 "missionary" revival meetings by September 1.

It was the unanimous opinion of all three gatherings that it had been a season of uplift to the preachers. Extracts from letters read like these:

"It was equal to any International Convention I ever attended."

"This has been my greatest experience since I entered the ministry."

"I am going home a new preacher, never to be the same again."

Other conferences will be held across the country before Easter, seeking to bring the same challenge and inspiration to other groups of pastors.

The Congo Jubilee and West Africa Conference

By HERBERT SMITH

Missionary to Africa

THE Congo Jubilee and West Africa Conference held at Kinshassa, Belgian Congo, in September was a success. In fact, it surpassed any interim conference I have ever attended. There re splendid high points in it. The final registration ealed a total of one hundred ninety-one present, luding the children. They came from Angola, anda, French Gabon, the Cameroons, Liberia and geria, and some twenty delegates came from rope and America. There were five Negroes in the nference. Two of these were from Liberia and ee from the United States.

The Conference was welcomed both by the French d Belgian Government officials. They sent dele-

Union Mission House at Kinshassa

tes to the reception and then the French Governnt welcomed us to Brazzaville and provided cars us, driving us around town. The Belgians had us r to Leopoldville for a garden party. We went to h Brazzaville and Leopoldville in the steamer Kigoma," which is the best on the river. She was ilt by the same company in Pittsburgh, Pennsylnia, which built the steamer "Oregon." The Belan Governor sent us back from Leopoldville by ecial train which stopped right outside our hotel. e garden party was a formal affair. Such social ntacts mean much for missions in Congo.

Sedec, a large trading company, loaned us a truck d a car, and the Gilisspie Company loaned us a car. is was to enable the delegates to get about and to t their baggage from the depot. There were special commodations on the "Elisabethville," the ocean steamer, for the folks who came by that boat. The radio set of the "Elisabethville" was installed in the ABC Hotel and every night we could get London and European news up to eleven o'clock and then we could get stations in the United States until five in the morning. We heard Hoover speak for an hour from New Jersey. The set was a three tube affair and used short waves.

One of the most helpful things of the Conference was the attitude of the delegates to a united church. Time after time you would have thought you were sitting in a meeting of the Disciples of Christ and some good old "Campbellite" had the floor. There used to be a time when we were the only folks who spoke and dreamed of such things; now we don't need to say very much, as others seem to have the passion which we once had and which I sometimes fear we have lost.

A conference of this kind is a spiritual and mental

A Mohammedan Mosque in Kinshassa

uplift. The first sermon of the Conference by Dr. Baldwin of Philadelphia was a soul-lifting message. It set the standard high for the rest of the week. Others who brought great messages were Dr. Goddard of the Methodist Episcopal Church South and Dr. Lerrigo of the Baptist Board. Dr. Holly (colored) did some fine preaching. He told the colored people of the West Coast that God liked the white people because they have character, and the white people

have made all the spiritual things white. Goodness is white; angels are white; Adam was white. They sing, "Wash me and I shall be whiter than snow." "Now," he said, "What the black man has to do is to develop character so that the white people will want to be black and, instead of singing, 'Make me whiter than snow,' will want to sing, 'Make me blacker than coal.'"

It was a great pity all our Congo missionaries could not attend this Conference. There is much to learn in these meetings. One soon learns that missions cannot live to themselves nor die to themselves. It was an education to be in most of the meetings. The sessions on land, labor and governments and, also, on the indigenous church considered problems which we encounter all the time and which we may learn to solve as we get light and help from every source available. If all our younger missionaries could attend such meetings they would be that much better prepared for their task here in our own field.

The next conference is to be held five years hence. There will be regional conferences three years hence. The new officers of the Conference are: President—Mr. Cartwright of the Congo Bololo Mission; vice-president—Herbert Smith; full-time secretary—Emory Ross.

In a personal letter accompanying his story of the Conference, Mr. Smith says:

A special steamer was chartered right after the Conference to bring a party of delegates and others to see the five mission stations of the Congo as far as Coquilhatville. They arrived on Sunday morning at eight o'clock. We had delayed the church service a little as we wanted everybody to be there. We changed the preacher because they wanted to hear a native preach and not a missionary. They wanted a service without frills and we gave it to them. The entire service was taken by natives and the only white helping was Mrs. Smith who played the organ. Two women helped in the communion service. Everything went off without a break. They could see that it was the usual thing and were greatly pleased.

One of them said, "You did not say much at the Conference about an indigenous church but you have one right here." We took them all over Bolenge. It took about three hours. One said, "This is the place where they do things that can't be done. When I left Boston they told me I couldn't get water to drink and here I am drinking all the water I want and I am eating vegetables that won't grow and I have seen things that can't be done. I sure am glad I came."

We gave the afternoon service on Sunday to them—that is, the Blacks of the group. They spoke and I interpreted. The native Christians were charmed. They could hardly believe their ears at some of the things that those American Negroes told them, and it did them a lot of good.

The crowd left on Tuesday morning and was supposed to be down to Kinshassa on Thursday but they did not arrive until Friday at three P.M. The train had gone and they sent for it and it came back and got them. The banks were closed and they opened them up and got checks cashed. They were without food for the railway journey and the Union Mission House supplied their wants. It rained but they seem to have let that alone and not stopped it. But everything else had to be turned over for them. I guess Emory Ross helped a bit in this part of it.

Then we had other Conference delegates. Mrs. Goodman and her daughter of the American Baptist Society, and Mrs. Shirk of the same church. They came from Kinshassa by airplane, came in five and a quarter hours. They went into Lake Ntumba and are coming this way again. A plane comes to get them, takes them to Kinshassa and then they fly to Elisabethville. Fifty years ago Congo was shut up; now look at it!

The Fighter

By G. A. Studdert-Kennedy

PEACE does not mean the end of all our striving,
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the light where God himself appears.

Joy is the wine that God is ever pouring
Into the hearts of those who strive with him,
Light'ning their eyes to vision and adoring,
Strength'ning their arms to warfare glad and grim.

So would I live and not in idle resting,
Stupid as swine that wallow in the mire;
Fain would I fight, and be forever breasting
Danger and death; forever under fire.

Bread of thy body give me for my fighting,
Give me to drink thy sacred blood for wine,
While there are wrongs that need me for the righting,
While there is warfare splendid and divine.

14 Points in the Year Book

THE 1928 *Year Book* came from press December 31. It consists of 704 pages and cover. It carries e complete annual reports of the organizations re- rting to the International Convention of Disciples Christ, for the year ending June 30, 1928. It also rries the reports of the business sessions of the In- rnational Convention held in Columbus, Ohio, ril 17-22, 1928. The usual statistical tables, list of nisters, directories of the national boards and of ite organizations, and other helpful features appear the volume.

Some of the outstanding facts revealed by the new *ar Book* are as follows:

The total church membership throughout the world is 1,629,823, a gain over last year of 56,560; and in the United States and Canada 1,538,692, a gain of 57,316.

Our Bible school enrollment for the world is 1,204,132 a gain of 5,524. The gain in the Bible school enrollment in the United States and Canada is 15,142.

The number of our churches reported throughout the world now totals 9,157, a loss of 226. There are 8,405 churches in the United States and Canada.

In the United States and Canada the total number of ministers shown is 7,119 against 7,274 last year, a loss of 155.

During the twelve months period July 1, 1927 to June 30, 1928, the total given in the United States and Canada to the national boards reporting to the International Convention of Disciples of Christ, including the amounts given to the various state and provincial missionary societies, also including the amounts shown in the new column for miscellaneous missionary, benevolent and emergency relief purposes, was $3,767,612.14, against $4,087,792.55, a loss of $319,980.41, as compared with the previous year.

For the 1,538,692 members in the United States and Canada this is an average of $2.45 per member, against an average of $2.76 per member last year.

For the 8,405 churches in the United States and Canada this is an average of $448.26 per church, against an average of $477.49 per church last year. (The figures just quoted include money for maintenance, for permanent funds and large individual gifts, they do not include money raised for local church expenses.)

The records show that the total given by the churches in the United States and Canada, applying strictly on missionary and educational budgets, during the year ending June 30, 1928 (excluding special fund offerings but including the miscellaneous missionary, benevolent and emergency relief offerings) was $2,038,428.71, a gain over last year of $165,502.75. This makes an average of $1.32 per member in the United States and Canada against $1.26 per member last year, and an average of $242.53 per church in the United States and Canada, against an average of $218.77 per church last year. Of the gain of $165,502.75 the records show that $58,098.13 was for miscellaneous missionary, benevolent and emergency relief purposes, which, for the first time, was included this year in the *Year Book* statistics.

The number of churches making some offering to one or more of the organizations for which the *Year Book* makes report is 5,953, against 5,968 last year, a loss of 15, though there were 155 fewer churches in existence than in 1927.

Of the 5,953 churches making some offering 531, or 8.92 per cent, gave over $1,000.00, compared with 9.60 per cent last year; while 431, or 7.24 per cent gave between $500.00 and $1,000.00 each, against 6.92 per cent last year.

Euclid Avenue Church, Cleveland, Ohio, again heads the list of churches making the largest total offering, with $16,332.70.

The church school of Union Avenue, St. Louis, again heads the list of schools giving for missions and benevolence, with a total of $5,702.44.

13. The woman's missionary organizations of Euclid Avenue Church, Cleveland, Ohio, again hold first place in making the largest contribution, $4,519.75.
14. The church at Nanton, Alberta, Canada, holds the record for the largest average gift per member, viz., $24.24, and again the honors go to our brethren in Canada.

As in past years, one complimentary copy of the *Year Book* will be presented, *but only upon request*, to each church or auxiliary organization of the church which has made a contribution to one or more of the organizations for which the *Year Book* makes report during the year ending June 30, 1928. However, no church making a total contribution of less than $100.00 will be given more than one free copy. One complimentary copy will also be given to each individual, *upon request*, who has made a direct contribution of $100 or more, during the year ending June 30, 1928, to any one of the organizations for which the *Year Book* makes report. It is understood that all complimentary copies are given to organizations with the understanding that they become the property of the organization to which they are given. Other copies desired are to be charged for as follows: paper-bound $1.00; cloth-bound $1.50.

Foreign Missions Under Fire

(*Continued from page* 4.)

We had become accustomed to the host of traders, concession hunters and their like, to be found in every oriental port, who fill the unsuspecting tourist with tales of missionary extravagance and failure. These men always have been hostile to missions and they always will be until they have a change of heart.

* * *

It is the eternal warfare between those who go among weaker people to do them good and those who go among them to exploit them.

* * *

A life-insurance man remarked to me the other day that the overhead of his company was more than double ours. He wondered if we would not get more money if we expended more in publicity.

* * *

There are more than a million pupils in foreign missionary schools supported by Americans, and these are distributed under some ninety different flags. The entire influence of this vast educational system is turned in the direction of international and interracial understanding and brotherhood.

As for the failure of the Protestants, only a man of violent prejudice could make such a claim. Consider this one fact: Five of the eight chief ministers of the new government which was established upon the capture of Peking are Protestant Christian laymen. The Foreign Minister, C. T. Wang, was at one time at the head of the Chinese Y. M. C. A. movement. Another, Hon. H. H. Kung, a direct descendant of Confucius, is a graduate of Oberlin College in America and has been for years president of the Oberlin-Shansi Christian Academy. You know of course, that Sun Yat Sen himself, the founder of the Revolution, was the son of a Protestant preacher and died as a Christian.

* * *

The foreign missionary movement is taking on distinctly larger meaning. A great future lies before a missionary-minded church, and there is no future at all for a church lacking that mind. When someone at Jerusalem suggested that we should drop the word missionary and adopt a more popular term, the delegates from mission lands were on their feet protesting. They, too, want to be missionary churches.

The Teacher

"And He taught them as one having authority." A lover of men, a lover of nature, out under the canopy of the heavens he proclaimed his message and the truth that makes men free. The humble fishermen hung upon his words. And one day he said to them, "Come, follow me and I will make you fishers of men." And four sturdy fishermen responded—Peter, Andrew, James and John.

"What Mann

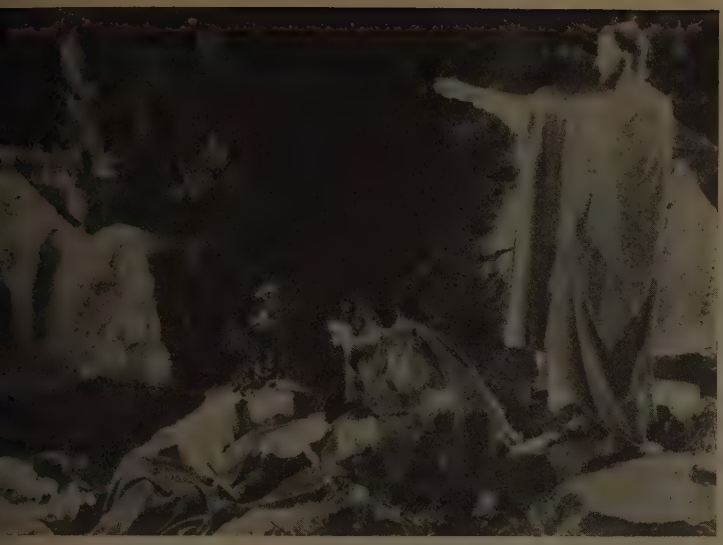
Scenes from the Moti

A Woman Is Brought

One morning as he entered the temple he beheld a crowd and much commotion, and the scribes and Pharisees brought to him a woman in shame and said, "In the law of Moses we are commanded to stone such; what do you say?" Stooping down he wrote with his finger upon the ground. . . Then he arose and turning to them said quietly, "Let him among you who is without sin cast the first stone" . . And when they had all gone Jesus said to the woman, "Neither do I condemn thee; go and sin no more."

Thirty Pieces of Silver

"Still as of old,
Man by himself is priced;
For thirty pieces Judas sold
Himself, not Christ."



In the Garden

"What, could ye not watch with me one hour?"

an is This?"

he King of Kings"

Crucify Him!

What then," asked Pilate, "shall I with Jesus who is called the Christ?"
Let him be crucified!" came the an-r.
Why, what evil has he done?"
nd they cried the louder, "Crucify ! Crucify him!"
hen Pilate turned him over to the wd, saying as he washed his hands in owl of water, "I am innocent of the od of this righteous man!"

The Last Supper

"If ye love me, ye will keep my commandments, and I will pray the Father and he will give you another Comforter, that he may be with you forever, even the spirit of truth."

Practicing the "Inasmuch"

By DR. ELIZABETH JANE LUTZ

PICTURE eighty acres of grassy woodland whose tall waving grass resembles timothy and whose trees are like large oaks and elms. On three sides of this, a broad expanse of wheat and rice fields, and on the fourth side a continuation of this woodland which becomes denser and smaller as it leads up a hill on which is situated a Hindu temple. Farther on again fields of wheat and rice and beyond them our Christian village, and in the distance a low range of mountains rising from the plateau; these catching and enhancing the colors of the sunsets which are beautiful beyond description during the rains, as the clouds drift over the mountains. To this natural beauty, flower-beds, gravel walks and lawns have been added around about the buildings. Can you see it all? If so, you will have an idea of the beautiful place we have for a Tuberculosis Sanatorium. Added to this an elevation of about 2400 feet with a temperature rising, for a few days, a little over 100° during the hot season and frequently dropping to freezing in the winter months, we have an ideal location for a sanatorium for tuberculosis patients.

But, do I hear someone ask; "Aren't there snakes and wild animals lurking in the tall grass and behind the trees?" "And is it safe for the patients to sleep in open buildings?" Yes, we have snakes and a few wild animals, but they are becoming fewer and fewer. As to the snakes, we have the ground about our buildings covered with gravel for a distance of ten to twenty feet and beyond this, about the buildings where the patients are, the grass is kept cut with a lawn mower. Then as soon as the other grass is ready we have it cut for the cattle. (Yes we keep cattle and also have a garden to provide good milk and fresh vegetables for our patients.) This gravel and cut grass serves two purposes. First, snakes do not like to crawl on gravel and cannot be hidden in grass cut with a lawn-mower; and second, it adds to the beauty of the place, which is very important for the happiness of tuberculosis patients.

As to wild animals, if you were here this evening you could hear the coyotes howling nearby. Their voices sound so human that it is gruesome to hear them. But that is all the harm they ever do to us, if that may be called harm. As to tigers and panthers, I have not seen or heard any, so you know they are much scarcer than in the days when Dr. Longdon was here. They say they are still found in the jungles some sixty miles away, and occasionally wander this way.

For the accommodation of our patients we have three open ward buildings, two for women and one for men, each having room for from sixteen to eighteen patients. We also have six small cottages for

Bible woman restored to her family by the splendid care at Pendra Road

Mohammedan or Hindu patients who wish to make their own food arrangements. There is a nice new cottage being built with some money we received from the Raja of Korea State for saving the life of his son.

Among the men in the ward there are Christians, Mohammedan and Hindus, all eating the food cooked by Christians. They are paying patients and not beggars or outcasts; so you see caste rules are not as rigid as they used to be.

Our women and children in the ward are, as a rule, Christians. The children are mostly those of our coworkers. Just now we have six of them ranging from five to twelve years of age. Bitti, a little girl whose mother is in the Kulpahar Home, weighed twenty-seven pounds when she came here three months ago and now she weighs forty-three pounds. We hope she may be well enough to go home by Christmas time. Her mother will think it a mighty fine Christmas present to have her child back again so well and strong.

One of our women is the wife of an evangelist and is one of our best Bible women. Four months ago when she was brought here she had another infection along with her tuberculosis, because of which she was so weak and anemic that she was irrational and too weak to do anything for herself. She weighed sixty-seven pounds, and now she weighs 101 pounds and is up and about several hours every day, runs no fever and says she is strong enough to go back to work. We are hoping that she also may get home to her three small children by Christmas time. We are so happy she is saved for them.

Keeping the patients cheerful is mo important toward getting them well th is giving medicines at times. Sometim it takes effort to keep them cheerful, b then again some are so cheery that th help us to keep up our spirits. We ha two such men in the ward now. Both a Christians, both railway men; one is Indian and the other an Anglo-India Whenever we ask them about their con tion, the one responds with, "I am right, thank you" and the other says am quite well, thank you." That is t spirit we like to see and goes long way toward restoring them to heal But sometimes some patients have que complaints to make. This morning o man with great excitement and conce showed me his ribs and pointed out h that the two lower ones were not attach to the sternum. I had to explain to h very carefully how all of us have that ki of ribs.

Our private cottage patients are alwa an interesting group. In the first cotta are two patients, a Mohammedan and wife, and with them is his old mother cook for them. It is interesting to see t thought and care each has for the oth One morning the husband was telling about getting up the night before a massaging the wife's aching limbs. said to him, "You must not do that, you yourself must not get up; remem you are sick." He answered, "B Doctor Missahiba, when a husband a wife love each other, one cannot h doing things for the other even thou it is not best for one's own health." the next cottage is a high caste Hindu fr Bombay way. His sister and uncle are h with him. When he came here his tuber losis was so bad there was little hope him and I told the family so. One d after they had been here over a month sister said to him, "You are not getti much better here; if you want to go ho and be more comfortable with relati about you we will take you." His ans was "No, why should I go home? T are doing all for me that can be done, s if I must die I will die here. But Doctor will not let me die. The sis is a widow with four children; she s that when the brother gets well and d not need her she will put her children i our boarding school and become our nu here. She spoke of putting the child into boarding school after she had one of our Indian teachers from Bilas She was so impressed with her that thought she would like to have her c dren under her training.

In another cottage is a lawyer f Calcutta. He is getting well though seems very slow to him. This morn while talking to Miss Bender he happe to mention that his servant had been b all morning helping the husband o patient who had died last night. M

· told him it was good of him to is servant help. But he said, "Oh, am just doing my duty. That is Christ did, He helped others and us to do the same." Then he ied, "There have been many great us teachers and leaders, but none e Christ. He worked and suffered iers; there has never been another to him." I forgot to say this man iigh caste Hindu. He is one of who honor the Christ and follow iching but have not yet accepted the Savior.

the next cottage is a dear little woman whose husband is with her. are a devoted couple. I have seen merican men who could or would etter care of their wives than this doing. She, though very sick, is a little body. True to custom out she speaks of me as the Bari iba (Bari, may mean larger, older or service, higher in position and s other meanings) and of Miss r as the Chotti Missahiba (which just the opposite of the other). day I teased her for doing so, say- 'How could Miss Bender be the i Missahiba' when she is at least pounds heavier than I." Quick lash she looked up at my fast gray- iir and said, "Well you are older, so why shouldn't I do so?" giggling said it and with mischief dancing eyes.

last patient I will tell about was cottage at the farther end. Yes, for she was the one that died last She was a wonderful woman who here just a month ago today. She ed much the last week but through it all she had a smile for us whenever we went to see her. A few days ago she asked, "Doctor is there any hope for me. Can you get me well?" Although I saw none I said, "While there is life there is hope" and we will do our best. You must have courage." She answered, "Yes, I know all is in God's hands, I am not afraid to die but he has given me five children and I would like to live to care for them until they are grown. They have no one but me. There are no grandparents, but all is in God's hands." She was brave and hopeful to the last and, as the husband said, "She never needed cheering but was always trying to cheer me and my sister." The husband has been wonderful through it all. He had her funeral this morning and tomorrow he leaves to meet his children in Katni and from there they all will go to take her ashes to the Ganges, the sacred river of the Hindus. Her ashes may go to the Ganges but I feel her spirit has gone to the Father. She lived up to the faith she had and found some comfort and help, or she never could have had the saintly face she had or the calm and faith to the end.

And, though we reach only a few every year, yet since this is the only tuberculosis sanatorium in Central Province, and the nearest one to Calcutta, our patients came from far and near and our influence for the Christ can count for much if we will but make the most of our opportunity.

One of the men's wards at the sanatorium, Pendra Road, India

A Project in Cooperative Leadership

By LILLIAN L. BINNS

ITH hope and enthusiasm, with fear and trembling, or some mixture of pleasure and fear, ac- g as our experience and our natures e, in optimism or pessimism, we are ing our latest experiment in training eadership here in Colegio Inter- al Asuncion, Paraguay. From a acorn it has grown and it is yet seedling, though its nurture has careful tending and long and patient ion.

netimes in the past we have had small t organizations. There have been ic contests conducted by the boys various class enterprises in good . Each one of us has tried to en- ge initiative, the give and take of life, the spirit of democracy, sports- ip and fair play in classes and in ties with our students, and perhaps suddenly the seed burst its wrap- giving signs of abundant life.

rly in the year there was a student in the National Secondary School, ellion under student leadership, and a practical victory. At about the same time Fernando Silva, now in the National, but boarding still in the dormitory where he has been one of "our boys" for the past five years, began suggesting a student organization. He talked to Mr. Hopper about it first, thinking then of athletics and the dormitory boys; later the vision grew to include all the boys and then the girls, and other things than sports were mentioned. Some of us were very dubious. What if the spirit of strife so rampant should thus be fostered between faculty and students in place of the present confidence and friendship? But some day our friendship must be tested.

For some weeks a small group considered the subject and ideas began to grow. Three of the boys met constantly with Mr. Lemmon for drafting a constitution. There were hours of interchange of thought, of training in ideals of service and citizenship; hours of study, revision and discussion. It was suggested that teachers and missionary faculty come in as equal members with the boys and girls, having the same voting and talking rights and, finally, in the forming of the central Council it was provided that two missionary and two national teachers should be among its twenty members. The principal of the school is the honorary president and is to be consulted on programs and undertakings, but the officers and the work and plans are of the students.

There have been only three regular meetings. At the first meeting there arose a discussion of the qualifications of class representatives and Spanish flew between teachers and students. Elections were held, each class electing its members of the council as did the faculty group. In the second session, a special meeting, the vice-president, a promising young girl, presented the work of the Red Cross and plans for an offering to it. These plans were carried out by the students. In the next meeting awards for the Exhibition and Field Meet were given and a Health Play, given previously for the parents, was presented for the students. There will be

(*Continued on page* 47.)

A Week-End With Mary Kelly

By JULIA C. WARREN

Following the trouble in Nanking in the spring of 1927, Mary Kelly, with other missionaries, went to the Philippine Islands with the hope of an early return to China. Friends of Miss Kelly will recall the automobile accident which confined her to the hospital for some months. She has only recently returned to South Gate, Nanking, and Miss Warren, in a letter to her parents Mr. and Mrs. W. R. Warren, tells of a visit with her. As this gives the first adequate description we have had of the new Indiana Building, we are sharing it with our readers.

I HAD a wonderful week-end with Miss Kelly. You remember the old place in which you visited when here. All that has been turned over for the boys' work. Mr. Hsia, the pastor and acting principal of the boys' school, lives in the house and the other buildings in connection with it are fixed up very nicely as Y. M. C. A. reading room, boy scout headquarters, study and classrooms.

Then the fine new structure that was erected with the $30,000 the Indiana women gave! Into this also went $2,000 which Miss Kelly made by selling tapestry while home on furlough, and $1,000 which friends gave for an elevator, as it was impossible for her to climb the stairs. My, but she is brave!

From the outside the building does not look prepossessing, with its dull gray walls and square, plain windows. A large metal gate leads into a courtyard which serves for an outdoor stairway and the main entrance.

I attended a missionary meeting held in a crowded chapel on the second floor. The audience was very appreciative of the several talks and of the singing of two little Chinese girls. Following the meeting tea was served, as well as a plate on which were two cookies, two oranges, candies, peanuts and a tangerine for each person. I met a number of the several hundred Chinese women who were there.

As I went up in the elevator, which moves slowly and needs a man on the top floor to pull the rope, I could see a long hallway with many doors on either side. There are five stories and on the last one is Miss Kelly's apartment, with living room, two bedrooms, kitchen, bath and dining room. The hall door opens out on a roof garden which she says is delightful in the summer. On the opposite side of the hall is Mrs. Gish's apartment.

The cold dreariness of the hall was such a contrast to the beautiful interior of Miss Kelly's living room, that I just gasped. There sat Miss Kelly with the light of the grate fire on her face. Chrysanthemums were all around the room, on the floor, in pots and on the table, bookcases and desks, in vases—golden blossoms that seemed enchanted in the soft glow from the fire. The room is comfortably outfitted with large chairs, a long library table, piano, and bookcases along the walls, one on each side of the fireplace. Glass doors on one side open out on the veranda, from which there is a wonderful view of the city, all misty with many lights twinkling from the shops.

One of the most satisfying hours I have ever had—pure enjoyment—followed, while I listened to Miss Kelly talk. She is like an oracle. The Chinese were all so happy to have her back, and defer to her judgment as though she were a sage. She admits that they take her word as final and will let her settle disputes or troubles which they have agonized over for days. So calm she is, so very gentle and sincere that you just could not doubt her. She sat there in her chair with a heavy coat on and a blanket about her knees. Her pale face and almost white hair, her thin, bent figure, are all absolutely forgotten when you look into her wise, calm eyes. You just relax and rest, and any little troubles you had hide their faces and sneak away because they are so ashamed you owned them. Many things she told me and though I feel I can never forget what she said, I know I shall some day, but after that always I can resort to the beauty of her presence as Wordsworth did to the daffodils.

We had a delicious dinner by candlelight with rose chrysanthemums for a centerpiece. Lettuce that Miss Vautrin had thoughtfully sent over from our garden at Ginling made a very nice salad with the fruit and nuts the cook bought at the street market.

I was more hungry for stories than food, so while we ate Miss Kelly and Mrs. Gish regaled me with tales of China the way she used to be, and information about the Nanking incident. How brave everyone was and how loyal were the Chinese Christians!

Miss Kelly has to use crutches for every step she takes but never complains. The way the present house which they are occupying was planned and carefully executed, with detailed directions given over and over again to the head carpenter, the architect, and then once more to each worker who couldn't understand the intricacies of a foreign building, the way the people use the rooms now and for which they are so grateful, is a fascinating story.

The next morning Mrs. Gish showed me her rooms. She has a miniature plan of Isaiah's tent, cardboard people, table and chairs made of colored paper, and wire trees, which she uses in her religious education work. She enjoys and seems expert in carrying out the plans and preparation she had under Dr. Athearn at Boston University. As she took m through the building, showing me the Su day school classes of pupils who atte school during the week, I marveled at h organization of everything. There we reading rooms for the primary pupi with brightly colored pictures hanging a wire about the room. I found th each picture was the cover for a book which the children eagerly read. In a other room were many Chinese music instruments which the girls are taught play. Whole cupboards and cases finely done fancy work occupied anoth place, and the bathroom was most i teresting of all. Compartments, each co taining small tubs, are arranged in a lo row, the whole room being warmly heate In the afternoons dozens of women wh want baths are taken in, and just as fa as they can be taken care of they a turned out spick and span. These fresh scrubbed mothers go back to their hom resolved to make them shine also.

Sunday morning I attended churc service, sat next to Mrs. Plopper, listene to Mrs. Gish play the organ and tried understand the excited speaking of th Chinese preacher. In the afternoon Su day school I was amazed at the swarm of children who came eagerly and happil to the service. How Mr. Hsia led them with much waving of his hands, as the simply screamed the Chinese words fo "Jesus Loves Me." Then after prayin and having the lesson story, orange clot baskets were passed around for the coppe and the teachers as well as "U ang se-o za" (myself) were asked to rise, whil they clapped their hands for us. As th children filed out to march music, realized that here was one of the fine pieces of work in China or anywhere fo that matter.

Afterward a meeting was held in Mis Kelly's living room, a number of the gi and boy teachers being present. Then a five o'clock I regretfully said good-by and came home through the rain in a jolly bumping, rolling ricksha.

The Commission on the Church and So cial Service of the Federal Council of th Churches of Christ in America has re cently issued a pamphlet by James Myer the Industrial Secretary of the Commissio entitled "City Churches in Social Action." The pamphlet describes the social and in dustrial activities of the Los Angele Federation of Churches. It is highly sug gestive of what can be accomplished in th field of social service and industrial rels tions by local councils of churches unde courageous and skillful leadership. Copie of the pamphlet may be obtained from th Commission, 105 East 22d Street, Ne York City, at 4c each, postage included.

Speaking of Books

nding the Poem for the Moment

HO remembers the old *McGuffey's Readers?* The fourth, fifth and volumes of the series afforded a l introduction to English literature. ply the children of today have some- that serves the same purpose. If ieir grandparents know what they are ig. If the family library contains such compilation as Charles Dudley er's *World's Best Literature* in thirty ies, the lack may be supplied automat- as the children grow up. In be- come various anthologies.

welcome and unique addition to the ssion is *Quotable Poems*, compiled by ias Curtis Clark and Esther A. spie. Over a hundred lovers of poetry ed the editors in making the selec- , most of which are of comparatively t authorship, and all suitable for n teaching and preaching. Over half e book is filled with a general section i comprises three hundred of the five red poems in the volume. The second on, more than a fourth of the book, ade up of poems for the great days ie year. Fifty outstanding poets of rn times are drawn upon for the short on of poems on immortality.

very poem in the collection is made diately available by the four indexes: al, authors, titles, first lines. What id this is to busy and forgetful peo- Four ways of finding anything one s, or discovering quickly that it is there!

iere is only one trouble in using this , you are tempted to go from one to another until you have consumed ading and enjoying twenty poems the your duty required you to devote iemorizing one.

The Spiritual Message of Great Art

these days when everyone is super- icially familiar with the masterpieces he world's greatest art in their numer- reproductions, it is important to get ore definite and authentic understand- of at least a few supreme examples. t of us can never hope to see the inals, but all of us can know them ugh photographs, descriptions and rpretations.

r. Frederick D. Kershner, dean of the ool of Religion of Butler University, ianapolis, Indiana, is widely known ng Disciples of Christ as a writer on gious subjects, as well as an educator. s volume of six university extension ures on six masters of Italian art: nardo da Vinci, "painter of life's steries"; Botticelli, "painter of the al"; Michelangelo, "painter of the lime"; Raphael, "the Shakespeare of "; Andrea del Sarto, "the tragedy of ius"; and Titian, "painter of ma- terialistic culture," reveals a side of the author hitherto known to only a small number of his friends and students. Italian art is Dr. Kershner's—not hobby —specialty, as Negro folk lore was Joel Chandler Harris'. Whenever he has a chance to travel he goes straight to Italy, glances at other marvels of that treasure land, but gives himself without reserve to the study and enjoyment of its immortal paintings and sculptures.

In this volume Dr. Kershner's vocation and his avocation unite to provide a series of studies that will prove especially helpful to parents, Sunday school teachers and ministers. It becomes clearer every day that we have been too slow in utilizing the great art of the world in painting, sculpture and architecture, as well as in music and drama. Beauty is an indispensable ally of religion.

Alexander Campbell

THIS book is different. We do not remember another quite like it. We might call it a case study in adult religious education. The author attempts to gather together from many sources the events which combine to give Alexander Campbell his philosophy of life.

Mr. Athearn does not quote the old slogans of the Disciples of Christ. He has little to say about such words as "Restoration," "Baptism," "The Plan of Salvation," "Rightly Dividing the Word." For this reason his arrangement of materials is fresh and new to the ordinary Disciple. The work is both helpful and interesting to students of our brotherhood history. The author views the great pioneer leader of our movement from Boston rather than from Bethany. One could wish that Mr. Athearn had not gone out of his way to flay Behaviorism, Mechanism, and the Project Principle. Digression into modern controversies confuses rather than clarifies our conception of the situation to which Alexander Campbell reacted in his religious development.

CHARLES DARSIE.

Books Reviewed in This Issue

QUOTABLE POEMS, Compiled by Thomas Curtis Clark and Esther A. Gillespie. Willett, Clark and Colby, Chicago. $2.50.

THE SPIRITUAL MESSAGE OF GREAT ART, by Frederick D. Kershner, M. A., LL.D. Meigs Publishing Company, Indianapolis. $2.00.

THE RELIGIOUS EDUCATION OF ALEXANDER CAMPBELL, by Clarence R. Athearn. Christian Board of Publication, St. Louis. $2.50.

A PILGRIMAGE TO PALESTINE, by Harry Emerson Fosdick. The Macmillan Company, New York. $2.50.

FOREIGN MISSIONS UNDER FIRE, by Cornelius Howard Patton. The Pilgrim Press, Boston. Paper, 60c, cloth, $1.00. (See page 4)

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

A Genius Transforms an Old Subject

AGAIN and again it has happened in recent years that a subject that everyone thought had been covered from every possible viewpoint has been treated again in an entirely fresh manner, and with the addition of much illuminating information. We may as well take it for granted that henceforth every decade, if not every year, will present us a new life of Christ that is really worth reading. Another theme that must be classed as perennial is the land that gave him birth and favor and crucifixion.

Now that it has been in use for over a year one can speak deliberately of Harry Emerson Fosdick's *Pilgrimage to Palestine*. We have often been told by others that the Bible itself is the best guide to the Holy Land, but Dr. Fosdick brings geographical point and scriptural passage together that prove this tone, in a way that is positively entertaining and at the same time inspiring. Those who have made the journey themselves, generally with the tourist's compulsory haste, find that the book revives, corrects and enlarges their memories. Those who have known this little strip of land only through more or less perfunctory references to Dan and Beersheba, Hermon and Carmel, Nazareth and Bethlehem in their Sunday school lessons are amazed to find every acre of the sacred soil blossoming with romance and fruiting with world-changing history.

The author seems to have had every possible advantage necessary to produce a book that is both fascinating and reliably informing. You just know as you read that you could go there and find everything exactly like he reports it, and if you take the pains to look up the recognized authorities your impressions are verified. In the first place his lifelong reverent study of both the Book and the Land envelops both his pilgrimage and his writing in an atmosphere of home. It is neither a far nor a strange country.

Every possible facility of equipment, guides and assistants contributed to the success of the venture. Then Dr. Fosdick took just enough time for the journey, and not too much. A four weeks' tour would have given him only such superficial impressions as we ourselves might get; four years would have transformed his pilgrimage into an exploration and his report into a treatise for reference libraries; four months was just long enough.

Board of Education and Work of Our Colleges

Large gifts for Bethany—Over 100 students in Brite College planning for definite Christian service—New pipe organ for William Woods—Kansas Christian Crusade passes goal of $500,000.

BETHANY, WEST VIRGINA. The association of ministerial students of Bethany College has been carrying on an especially fine program this year. One of the new features of their program has been a series of debates on present day problems. These debates have been open to the student body and have proved worth while. As in former years, Bethany has a splendid number of young men preparing for the ministry, a recent survey revealing that twenty-five per cent of her students are preparing for the ministry or the mission field.

The crusade for buildings and equipment for Bethany College, opened about one year ago, has been going forward. The work among the churches of this area has been practically completed and the executive committee is now turning its attention to the enlistment of larger individual gifts. Recently several large gifts have been received. Miss Ida Mae Irvin of Big Run, Pennsylvania, gave a large contribution to be used in the new girls' dormitory, and Mrs. Jennie Irvin Hayes, of Williamsport, Pennsylvania, is donating a scholarship fund.

Fort Worth, Texas. A Greek New Testament 378 years old is owned by the library of Brite College of the Bible at Texas Christian University. This old, worm-eaten book was printed in 1550, sixty-one years before the publication of the King James version of the Bible. It is printed in "Royal Greek," said to be the most beautiful Greek type ever devised. This was the first Bible to carry marginal references, and the publisher was severely criticized for his "additions" to the Bible. This edition lacks the familiar verse numbering, for the Bible had not then been divided into verses. The cover of the book is made of wood, overlaid with pigskin. Brass clasps and hasps hold it closed.

There are enrolled in Brite College of the Bible this year over 100 students who are planning not only for the ministry, but for religious educational work, missionary enterprises and other forms of full-time Christian service. Of the 34 students who plan to be ministers, 19 are now serving either part or full time in accessible churches. Besides preaching 122 sermons during the past month, this group of men reported 549 pastoral calls, or an average of 29 per man. They held 86 conferences, taught classes 54 times and reported 39 accessions to their churches.

Des Moines, Iowa. Dr. C. C. Morrison of Chicago, editor of the *Christian Century* and a graduate of Drake University, delivered an address for peace in a special chapel for the observance of the annual cap and gown day at Drake, December 6. Eighty seniors of the college of liberal arts were honored in the traditional recognition chapel which opened a day of vacation for them. Seniors and faculty members wore caps and gowns for the chapel, which was followed by a senior luncheon. Juniors of this college had honored the seniors on the evening previous at a reception in the home of President D. W. Morehouse and Mrs. Morehouse.

Handel's "Messiah," famous Christmas oratorio, was presented in part by students and faculty members of the Drake conservatory of music in a chapel preceding the opening of the holiday vacation. Six persons carried solo parts and the chorus consisted of over fifty voices.

A course in aerodynamics, a study dealing with aviation in all its phases, will be a new subject to be introduced at Drake next semester. This course and meteorology, which is being offered, enable all students of the university interested in aviation to gain practical knowledge of aviation without having to go to a specialized school.

Champaign, Illinois. The Illinois Disciples Foundation, which is designed to meet the growing spiritual and social needs of the students of the University of Illinois coming from Disciple homes, has been functioning since 1916. The Foundation carries on its student activities through a young people's cabinet of 24 members, all university students. This year 775 students of the 12,000 enrolled in the university, about 7 per cent, are from Christian Church homes. It is the foundation's task to find these students and bring them into close relationship with University Place Church, of which Dr. Stephen E. Fisher has been the pastor for more than 25 years. There are ten foreign students in the group this year—six Filipinos, one Javanese, one Russian and two Japanese from Hawaii. Since the establishment of the Foundation more than 75 foreign students from 14 different countries have been included in the group.

Lincoln, Nebraska. The Aylsworth Club of Cotner College, composed of ministerial students, and named in honor of the late Dr. William Prince Aylsworth, head of the department of religion for nearly forty years, has affiliated with the Oxford Fellowship, a national fraternity of undergraduate ministerial students. There ar twenty-eight chapters in the organizatio

Alexander Paul, oriental secretary fo the United Christian Missionary Society and A. F. Hensey, missionary on furloug from Africa, spoke at chapel during th month of December. They had privat conferences and interviews with student interested in missions or religious prob lems and spoke to several classes an other groups.

Fulton, Missouri. Many new improve ments were added during the summer t William Woods College, chief of whic was a new pipe organ in Delany Chapel This splendid instrument is a decided addi tion to the conservatory and relieves th necessity for pipe organ students leavin the campus for practice.

The famous Barber collection of Spanis paintings, engravings, glass, pewter antiques, is on exhibition in the art de partment. They are loaned to the colleg by Mrs. Margaret Barber of Kansas City The value of the collection exceed $300,000.

Lexington, Kentucky. Transylvania Col lege is very proud of her football team the Pioneers, which played this season like the proverbial "house afire." Be ginning with a squad that failed to wi a game in 1927, Coach James A. Elam molded together a powerful aggregation that made a name for itself in Kentucky football. Out of the ten games played Transylvania won eight. Her victory over Center College of Danville with a score of 6-0 caused a great sensation upon the campus and brought new confidence to the athletes. At the last game of the season on Thanksgiving Day, which was also Home-coming Day, the Pioneers scored a victory of 20-7 over their age-old and respected rival, Kentucky Wesleyans of Winchester.

The Kansas Christian Crusade which has been in progress for more than a year under the direction of the department of endowments of the Board of Education was closed December 21, the crusade having passed its goal of $500,000. The money subscribed will be used for the support of Christian work at tax-supported institutions, for the Kansas Christian Missionary Society, and for Axtell Christian Hospital at Newton, Kansas. The crusade was under the direction of Homer D. Corwine with whom seven solicitors were associated. State Secretary John D. Zimmerman, who sponsored this crusade and worked incessantly for its success, is to be congratulated on having achieved his dream.

Glimpses of the Religious World

HE first formal recognition of the National Government of China by a foreign power was made by Great ain on December 20. Amid great for- y the British Minister, Sir Miles pson, officially presented his credentials resident Chiang Kai-Shek at the State cil building in Nanking, while a cruiser the salute of twenty-one guns and ese airplanes circled the city. A ial guard of honor escorted the British y and a Chinese band played the ish national anthem.

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dging by the progress being made by oint committee, the proposed merger the Congregational and Christian h headquarters in Dayton, Ohio) ches is not far off. The committee recommended that a united national minational organization, the General ncil of the Congregational-Christian ches, be formed in October, 1929. would bring together 5,548 Congre- onal churches and 950 Christian ches.

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modern knight errant, armed with arsenical compounds, and clothed in ical knowledge, is en route with a w-student of medicine to Belgian go. He goes to fight the dragon of ping sickness.

he crusader is Dr. Warren K. Strath- Thomas, twenty-eight-year-old re- ch pharmacologist at the University of consin, and his companion is Dr. nent C. Chesterman, one of the secre- es of the London Royal Society of pical Medicine. With the compounds, men hope to find a cure for sleeping ness. Dr. A. B. Loevenhart, pro- or of pharmacy at Wisconsin, under se guidance the compounds were pre- d, characterizes the work of the men "equivalent to discovery of a con- nt."

Dr. Hideyo Noguchi, famed Japanese teriologist who succumbed last May to effects of yellow fever while studying disease on the African west coast, was morialized by his associates of the kefeller Institute recently at the New k Academy of Medicine. Medical ntists who judge the worth of Dr. guchi's contributions to human welfare their own standards, eulogized him as pathfinder in medical research" and ked him with Pasteur and Koch.

Major Chester P. Mills, formerly Fed- l Prohibition Administrator for the w York District, is the winner of the ,000 prize offered by W. C. Durant for he best and most practicable plan for king the Eighteenth Amendment effec- e," it was announced by the Durant ze committee in December.

The plan offered by Major Mills was one he put into operation during his teen-month term of office, which ended June 27, 1927. It presented in detail his method of preventing the diversion of industrial alcohol at its source, which he held to be mainly responsible for the bootlegger.

The winner of the $5,000 school prize is Malcolm D. Almack, representing the Palo Alto (Cal.) High School. Under the terms of the contest $1,000 goes to the boy and $4,000 to his school.

President Emilio Portes Gil of Mexico has issued an order for the abolition of summary executions. He announced that respect for human life would be strictly enforced and that even persons apprehended in open rebellion against the government would not be put to death summarily but turned over to the authorities for formal trial. President Portes Gil told the War Department that he was resolved to initiate a campaign of increased morality and respect for human life.

A Prayer Hymn

This hymn is said to have been written by a nineteen-year-old servant girl. It was read to a large congregation by Dr. G. Campbell Morgan at one of his services last summer at Westminster Chapel, London:

LORD of all pots and pans and things; since I've no time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawnlight, or storming heaven's gates,
Make me a saint by getting meals, and washing up the plates.

Altho I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes, Thy sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love, and light it with Thy peace;
Forgive me all my worrying, and make all grumbling cease.
Thou Who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto Thee.

The Library of Congress has received through the Japanese Ambassador a photographic reproduction of the ancient commentary written by Prince Shotoku on the Buddhistic scripture "The Lotus of Truth." The copy is one of three brought to the United States by Ambassador Debuchi at the request of President Kozai of the Tokyo Imperial University, for distribution to three representative libraries in the United States, as a token of appreciation of the sympathy and practical assistance of American institutions and individuals extended to the University of Tokyo after the earthquake of September, 1923.

Prof. William A. Craigie, of the University of Chicago, was recently knighted by King George of England for his work in bringing the monumental Oxford Historical Dictionary to completion. Dr. Craigie is now compiling the Historical Dictionary of American English.

Nearly $4,000,000 is loaned annually to students by 282 colleges and universities, as is shown by Walter J. Greenleaf, specialist in higher education of the Bureau of Education. These loans are made to students of character and ability and are repaid with or without interest. Individual loans average $100 to $150, and repayment begins soon after graduation.

A movement to transfer the leper settlement to the island of Oahu, abandoning the old site at Kalaupapa, Molokai, will be pushed in the forthcoming session of the Hawaiian territorial legislature. If such action is taken, the settlement will be combined with the present leper receiving station now at Kaliki-Kai, Honolulu, and the whole plant relocated, perhaps at Waianae, forty miles north of Honolulu.

A budget of $3,459,000 has been drafted for foreign missions for the coming year by the Methodist Episcopal church, according to the report of Dr. John R. Edwards, senior secretary of the board of foreign missions.

Of the $2,219,700,000 given to philanthropy, education and religion in the United States during 1927, the largest part, $1,079,900,000, or 48 per cent, was contributed to religion, according to a detailed study issued by the John Price Jones Corporation, fund-raising consultants of New York City,

The survey shows that the average annual family contribution for the year was $85.85, from which $41 was donated for religious purposes, $9.78 for organized charities within the United States, $8.15 for foreign relief, $7.79 for health work, $7.13 for education, $.98 for the fine arts, and $.73 for play and recreation purposes.

Direct personal gifts to individuals comprised $9.80 of the family contributions, and $.49 was given for miscellaneous reform purposes.

The election of Bishop Francis J. McConnell to succeed S. Parkes Cadman as head of the Federal Council of Churches for the next four years insures the Protestant forces of America another era of wise leadership and courageous progress.

Missionary Organizations

Woman's Society

1928-1929: From Survey to Service

March Topic: *Forty-Five Years in India.*

Worship theme: *Living and Loving.*

1. Locate on map of India the work of Disciples of Christ, naming each station. (Prepare a large map using as a base the outline map in back of the *Program Year Book.*)

2. Mark in a distinctive way the stations in the affirmed or preferred area, naming these stations and emphasizing location. Page 405, *Survey of Service,* second paragraph, second column. Pages 420-423.

3. What is the recommendation of the India mission concerning concentration? Page 423.

4. What does this transfer mean? Page 424.

Additional material on India may be found in WORLD CALL as follows:

"An Adventure in Play"—Irene Mott, February, 1927, page 23.

"Good Scouts in India Make for Brotherhood"—T. N. Hill, November, 1927, page 42.

"The Good Sport Spirit in India"—September, 1927, page 40.

"Livengood News"—Fay E. Livengood, May, 1927, page 44; August, 1927, page 40.

"Mohammed or Christ in India"—Fay E. Livengood, January, 1927, page 34.

"Overcoming a Handicap"—Caroline E. Pope, August, 1927, page 35.

"Rasul Kahn Goes Back to His Village"—Ray E. Rice, July, 1927, page 37.

"Childhood in India"—Frances Waller Gamboe, January, 1928, page 53.

"When Women Pioneered"—Emma Jane Ennis, March, 1928, page 18.

"Some Impressions of India"—Stephen J. Corey, May, 1928, page 37.

"As It Is Done in India"—Jennie V. Fleming, June, 1928, page 59.

"New Plans For the Work in India"—Stephen J. Corey, July, 1928, page 16.

"Among the Hill People in India"—David Rioch, November, 1928, page 40.

"Land of Mystery, Sunshine and Rain"—Mrs. G. E. Springer, December, 1928, page 36.

"What Do the New Plans Mean in India?"—S. J. Corey, February, 1929, page 15.

The India Convention

The new and returned missionaries since the last convention numbered twenty. For all the missionaries present there were over eight hundred years of Christian service represented.

H. C. REYNOLDS.

Pendra Road Post Office, C. P., India.

Guild

(Business and Professional Women)

1928-1929: Comrades of the Way

March topic: *By Waysides in India.*

Worship theme: *Living and Loving.*

1. What policy has brought a measure of peace to India since the mutiny? Page 402, *Survey of Service.*

2. In what section of India is the work of the Disciples of Christ located?

3. What are the chief food crops? At about what latitude is our most central station? Page 403.

4. State approximate number of languages and population. How does the density of the population compare with the United States? Page 404.

5. What is the average length of life in India compared with that of the United States? What is the root of the situation? Page 405.

6. Compare per capita wealth of India and United States. What is given as the average per capita income in the Madras Province? Page 406-407.

7. What is the general moral situation among India's masses? Page 409.

8. Name the five centers of our work in what is termed the South Area. Page 411.

9. What per cent of the current expense budget of the South Area is used for two pieces of work? Name the two institutions.

Describe the other work in the South Area, listing each and considering its magnitude and possibilities in comparison with the small expense budget. Pages 411-412.

Young Matron's Society

(Young women married less than te years)

1928-1929: Gates of the Nations

March topic: *Widening the Gates of t East.*

Worship theme: *Living and Loving.*

1. A little history, page 401, *Survey Service.*

2. Compare area of India and popul tion with that of the United States? Pa 402.

3. What are the three natural ge graphical divisions of India? In which these sections is the mission work of t Disciples of Christ located? Pages 40 403.

4. What is one language problem? Wh is the chief language of Central Pro inces? Page 404.

5. Give three facts concerning heal conditions in India. Page 405.

6. What per cent of India's populati are Hindus? How many Christians? Pa 406.

7. Give the per cent of literacy in I dia. How does education of women co pare with that of men? What plays hav with female education? Page 408.

8. What work do we have in Bilaspu Page 411.

9. Describe the principal work at Damo Page 413.

10. Using the map, name and locate the India stations. (See outline map *Program Year Book.*)

11. What is distinctive about the wo at Mungeli? Pendra Road? Page 412.

A Bilaspur Product

SUKHNI SINGH is a young woman of India who has prepared herself to serve her country in a very fine way.

She was educated in our Burgess Memorial Girl's School in Bilaspur, going as far in school as was possible at that time. From there she went to Nagpur where she took the course in the Training School for Nurses at the N. F. C. Mission Hospital. After her graduation she was sent to Pendra Road. Nurse Sukhni did splendid work at the Sanatorium. She worked gladly and willingly wherever she was asked to work; in the Sanitorium, in the dispensary, in the villages and once cared for me during an illness. But her heart was in child welfare work. We tried to start a Child Welfare Center in Jyotipur, but the urgency of other duties gave us little time for it, the lack of funds left us little choice; that work, that she and I especially loved, had to remain a crying but an unanswered need in the community.

She loved that kind of work and wanted to prepare herself especially for it. She began to ask about some special training for it. The government was giving a splendid course in Health Nursing Delhi. But the tuition, board and ra way fare could not be met by her sma salary. So the Livengoods and myse (mostly the Livengoods) managed to g together the necessary amount to put h through the course.

It was at no slight sacrifice that s prepared herself in this way. It mea hard study in a foreign language, for t course was given in English. It mea lonesomeness and homesickness, for a gi of a race whose women are naturally sh and retiring after long years of suppre sion. But she finished the course an passed the examinations. What a disa pointment it was then to be told that the was no place for her in the Mission. N rather the Mission had many places fo her, but no funds, either to pay he salary, or to buy the equipment necessar for such a work.

She is now in a government positio She is helping to put her younger brothe through school and to pay off an old deb of the family. Nurse Sukhni is workin and waiting for the day when she ma again be called back into the Mission.

LETA MAY BROWN.

Programs for March

Circle

: young women 18-24—unmarried)
) 9-1930: The Quest of Friendship
rch topic: *For Larger Service* (ig Japanese-Americans).
rship theme: *Jesus the Personal* ;.

ite as guests for this meeting the ers of the Senior Triangle Club who) be promoted to the Circle in June. out the regular program. Special res might be added to the Fellowship l as, for instance, an informal pres- on of the little play called "Fare, e"—ten cents. (A double row of ; could represent the street car, and properties be simplified accordingly.) ding or story might be given in cos-

e pudding with jelly and thin wafers l make appropriate refreshments. rate with paper flowers or Japanese ns. Added features may be: Con- o see who can guess the number of s of rice in a jar; and a "quiz" on material covered during the past few hs. Attractive cards might be fur- d for this purpose and ten questions, can be answered briefly, called out y one. For a prize, a piece of Japa- china or an oriental wall mat might varded.

ike advanced plans for carrying out uggestions found in the leaflet, "Some ntures for You" (the last talk in the ntation Period). Type the Friend- Volunteer covenant and ask all mem- who are willing to enter the cove- to sign it. Mail the document to United Christian Missionary Society.

y plans now for cooperating with the missionary organizations of your h in the observance of special prayer ces at Easter time. Make a special k Offering from your Circle.

d you know the Japanese people ed in silks when the white men still ed around in skins? Are we in a ion to judge another race when we not known personally their most cul- l representatives?

e Senior Triangle column for addi- l helps.

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xcerpt from an article by the Japa- president of the Southern California ng People's Federation. (Note his hful fervor and Christian ideals): To those of us who have been most nately associated with the Federa- , it has been an adventure in faith, ep forward toward the creation of ynamic spirituality among the young ple—a faith deep in its convictions, ecrated in its purpose and throbbing the enthusiasm of youth. What we among the young people is not a ody-goody" religion, but a more rerful and consecrated devotion to the ciples of the Man of Galilee. Let us make the Federation a source of inspiration for such a spirituality that we might the better discover the solutions to the problems of the day and help realize a little more a kingdom of Heaven on earth."—MASAO U. SATOW.

Senior Triangle Club

(For boys and girls, ages 15-17)

1928-1929: Friendly Adventures

March topic: *For Larger Service* (among Japanese-Americans).

Worship theme: *Jesus the Personal Friend.*

Complete the scrapbook, "Uncle Sam's Family Album." One group has already finished theirs and sent it to headquarters for exhibit purposes. It has an attractive green cover and contains about fifty pages of fascinating material. (You might be interested to know that it came from the dime store and cost only 25c.) Following the title page is a full-page display of the Triangle emblem, a picture of the namesake of this particular club, and thirty pages of pictures of Americans of foreign birth or parentage. Pertinent poems and articles are also included. Then, at the back are one-page biographies of such people as Steiner, Bok, Kawai, Kreisler and Schumann-Heink. A photograph heads each page. Every member of the club contributed an essay. There are also reports prepared by the boys and girls on Mexican-Americans, Indians and Negroes. To make the scrapbook even more interesting, at the very back is a full-page picture of the Triangle members who prepared it, and a page of their autographs.

The above suggestions may be of help to you in finishing up your own scrapbook. If you missed out on this project, plan to start a "Service Treasure Book" in April. (See the *Triangle Year Book*, page 25.)

If you could add just four new books to your library, what would they be? Here are some you would enjoy:

Two Words, Slattery ---------- $ .65
Black Treasure, Mathews---- .50 and .75
Life of John G. Paton, Paton ------ 1.50
America, Give Me a Chance, Bok --- 1.50
Daughter of a Samurai, Sugimoto -- 3.00

See "Book Friends" for a more varied list. (Free.)

Many Buddhist temples have been erected on the Pacific Coast. It is perfectly natural for any people coming to a strange land, to bring with them their customs, superstitions and forms of worship. But Christianity is a better way and the Christian people of America must not fail to show them that way. It is a great privilege and responsibility.

See the Circle column for additional helps.

Intermediate Triangle Club

1928-1929: Trails of Discovery in World Friendship

(For boys and girls, ages 12, 13 and 14)

March topic: *Medicine or Charms?*

Worship theme: *One Who Helped.*

Except for a missionary at Bolenge there is no dentist in all that region of Africa, and government officials, commercial agents, missionaries and natives have their dental work done by this missionary.

An outstanding feature of the medical work at Bolenge is the group of twenty-two *native* medical assistants—two women and twenty men—who are in training and are already taking over much of the work at the Mission Hospital at that station.

We have five mission stations in Africa, and a total of four hospitals and forty-seven medical assistants.

Make a large map of Africa and locate the following stations in the Congo territory: Wema, Monieka, Bolenge, Lotumbe and Mondombe. Brown wrapping paper is useful for this purpose. If you know how to make colorful salt maps, the making of these would be an interesting educational project. A large picture map of Africa, with inserts to color and paste on, may be secured for 50c. An African Picture Sheet, consisting of twelve pages of interesting pictures, each with descriptive caption, useful for posters and notebooks, may be secured for 25c.

Has your Triangle contributed one or more patchwork bedspreads to the box being sent out to the hospitals in Africa? It is not too late to do this. For explicit directions, consult the project suggestions in *Trails of Discovery.*

One of our doctors in Africa states that blankets seem not to take the place of fires with the natives as a means of keeping warm in our hospitals. For generations, not having had any clothes, they have slept by fires to keep warm and drive off mosquitoes, and it is not easy for them to think themselves comfortable without a fire. Therefore, if not carefully watched, they will provide their own fires on the floor of the hospital at night and smoke up the whole place.

The health work with the boys and girls in the mission colonies furnish the most satisfying element in our mission medical activities. The boys who enroll for our three-year course and the girls who come to our mission homes are treated with a view to giving them a substantial physical foundation on which to build. Sound health habits are established by the provision of an adequate quantity and variety of food, through health talks, demonstrations, laboratory experiments, health activities, health examinations and treatment clinics, and through the use of some of these groups in public health work and in the treatment of others.

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10 times 1 are 11 (see inside back cover)

Devotional Study for Woman's Societies

March—Forty-five Years in India

Living and Loving

Luke 10:29-37

RECENTLY, an East Indian woman of great power and intellect, speaking before a large group of American club women, made a startling statement. "You are," she said, "a professedly Christian nation and I know you honestly believe that, and yet, I find many of your finest people agreeing to, if not urging upon you, a program of preparedness for war entirely out of harmony with the teachings of Jesus, who was the mildest and gentlest of men. Although our Ghandi is not a Christian, he practices the virtues of the gentle Jesus better than these Christians—how is that?"

Too many of us fail to understand the peoples of the old world. India is to many of us a land of mystery, almost unknown. We read of her temples and idols, her teeming millions, her beggars on spiked beds, her crawling pilgrims, her wealthy and haughty rulers, her caste system. In the study of these phases we lose sight of her great human need. The outstanding fact of Christianity is, "all ye are brethren." That word "ye" includes us all. There is no escape from this Christian family idea. After forty-five years of service in their fields, our missionaries have been coming back to us speaking of "our brethren in India." They tell us about their virtues as well as their faults. They speak of "our neighbors and friends," just as we speak of our friends and neighbors.

Christianity must be lived in India, as it must be lived in America. Loving and devoted service must be rendered by missionaries on all fields if Christ is to win among the nations. Education of the young people must be Christian education. Hospital service rendered to those in pain softens the heart and prepares the way for teaching gentleness and mercy. Only in this way can India be won for Christ.

Pray—

For our churches in India, that they may be a power for good in the communities where they are located.

For the pastors, their families and assistants, that they may see the reward of their long service.

For our schools and hospitals, that they may render a service to mind and heart.

For all native leaders, that their lives and leadership may reflect Christ and his teaching.

—MRS. JOHN D. ELLIS.

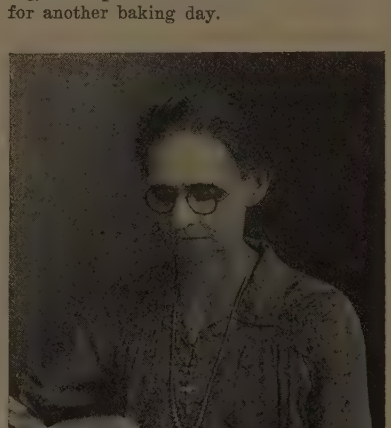
Good Ideas That Can be Used Anywhere

Carrying On

IN SPITE of the loss by fire of their church building and all equipment, the woman's missionary society of the Bethany, Nebraska, Christian Church has organized a study class to study *Survey of Service*. Both men and women of the church are enrolled and a number of students of Cotner College. Professor Lockhart, head of the religious education department of Cotner College is the teacher and the meetings are held in one of the college buildings twice a month in the evening.

Reading, Knowing, Doing

IN THE little town of Woodward, Oklahoma, there is a missionary society of fifty members which last year achieved the record of 1056 missionary books read, and not only read but digested. In this society it is not difficult to get any of the women to take part on the program. From their wide reading and knowledge of the work they are glad to contribute their part. Mrs. Z. E. Coombs is the literature secretary and perhaps more than any other one person is responsible for this. The president of the society says that "Mother Coombs is not fully dressed without a missionary book under her arm." She further says, "From experience we can say that information begets inspiration and out of the two grows realization." This is a familiar slogan to our missionary women and no doubt accounts for the fact that just recently these women have sent eight lard cans of cookies to the Homes in Dallas. So great was the interest and enthusiasm, as shown by the amount of materials sent for the baking, that part of it had to be reserved for another baking day.



Mrs. Z. E. Coombs

In Memoriam

Mrs. Mary E. Russell, November 13, 1928, Mitchellville, Iowa. Faithful member of church and missionary society. Age 78.

Mrs. T. V. Hubbell, November 16, 1928, Denver, Colorado. Wife of the pastor of East Side Christian Church and superintendent of the banner Junior congregation of the state.

Mrs. Carrie Hearne, September 10, 1928, Carthage, Illinois. Active member of missionary society.

Mrs. J. M. Hawes, Mrs. Jacob Schiller, Mrs. S. L. Adair, Jeffersonville, Indiana. All active members of missionary society.

Breaking a Record

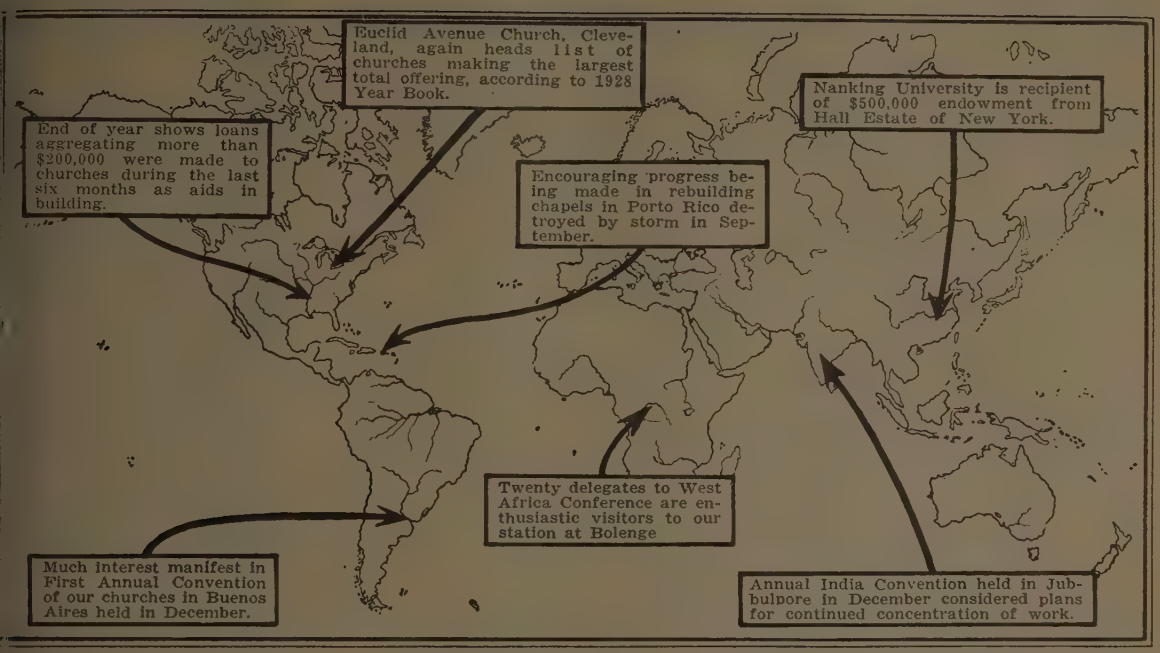
BREAKING a record already reported from Tennessee, comes a report from First Christian Church, Chattanooga, Tennessee, stating that Mrs. Addie Bennett of that church read 235 missionary books, last year, including every book in the approved reading course except seven, and in addition fifty-nine from the Carnegie Library. Miss Bennett also read every number of WORLD CALL from cover to cover and had a perfect record in Bible reading. Many of the books Miss Bennett read to the sick, thus doubling their benefit.

The Woman's Council of the Liberty Missouri, Christian Church first bought one copy of *Survey of Service* for the use of its members, but so great was the demand for it that it has added four more copies. One has been placed in the hands of the missionary chairman, and one each with the section chairmen, while one woman has bought her own copy which she generously loans.

Hidden Answers

1. At what stations will work in India be concentrated?
2. What gift was made Mrs. Burnham at the Australian Conference?
3. What nationalities are represented in Ridgewood Church?
4. What special week was observed by the Hiram Church? Explain.
5. What anniversary has been observed in Tibet?
6. Who is Miss Bertha of Hazel Green?
7. How did one church spend "A Week On the Congo"?

Echoes From Everywhere


Euclid Avenue Church, Cleveland, again heads list of churches making the largest total offering, according to 1928 Year Book.
Nanking University is recipient of $500,000 endowment from Hall Estate of New York.
End of year shows loans aggregating more than $200,000 were made to churches during the last six months as aids in building.
Encouraging progress being made in rebuilding chapels in Porto Rico destroyed by storm in September.
Twenty delegates to West Africa Conference are enthusiastic visitors to our station at Bolenge
Much interest manifest in First Annual Convention of our churches in Buenos Aires held in December.
Annual India Convention held in Jubbulpore in December considered plans for continued concentration of work.

paring Serve

ur mission work among the Japanese San Bernardino is growing in interest numbers. Miss Douglas reports seven tisms among the young people. One these boys took the life recruit pledge a recent district Endeavor meeting and ery earnest in his intention to prepare erve his own people in this country.

ring the pies

or several months we had the four-r-old child of our Tibetan teacher ne to our home for breakfast each ning. At the end of the time her lth and general appearance, as well as weight, were greatly improved. Re-tly we started her younger sister on breakfast plan. She was nineteen nths old and weighed fifteen pounds, ch is less than either of ours weighed seven months. She already shows a ht improvement and we are hoping to as successful with her as we were with sister. Improvement is necessarily w at first because our milk tastes so er and so does our food. I had to re-e to let them have *tsamba*, except as reward for eating cereal or drinking k at first, but now they prefer bread l milk or cereal, and are very fond of r carrots.

Native babies average about as large ours and the men and women are about e we are, but the children from six nths to fifteen or sixteen years are ch smaller. I believe it is due to lack variety in their diet, but unfortunately I do not have leisure to perform scientific experiments to prove or disprove my theory.

LOIS NICHOLS BARE.

Batang, West China.

Japanese In Colorado

I have started the Sunday afternoon meetings again this fall for the Japanese adults. We have one meeting a month in each district. They love to sing the hymns in Japanese and I find great joy in singing with them. I also have a class of forty women enrolled in English.

About forty five-year-olds are in the kindergarten. Some of them are so timid that it takes coaxing, charms and real patience to extricate even one spoken word, but after that the spell is broken and progress begins. Usually I can charm them with pretty Sunday school papers, telling them they can have the papers when they talk aloud. However, I worked all year with one and her mouth seemed locked until two weeks ago.

CLARA CROSNO.

Rocky Ford, Colorado.

Missionaries Located

Dr. and Mrs. Richard F. Brady who sailed in September for the Philippine Islands, are now located with the hospital in Laoag, where Dr. C. L. Pickett served for so many years. Mr. and Mrs. O. J. Goulter, who served in the Philippines after the trouble in China, until time for their furlough, have returned to the Islands to assist in the educational and evangelistic work at Laoag.

President Hirai to Come to America

President Hirai of the Margaret K. Long Girls' School, Takinogawa, Tokyo, Japan, has been named as representative of the Japanese churches to the Pentecostal Anniversary Convention in Washington, D. C., in 1930.

Good Student As Well as Athlete

We had the annual field meet of Colegio Americano on Wednesday of last week, having the loveliest day for it that we have had in all my experience here in this country. Usually it rains during the day, and last year it just simply poured all the time that we were having the races, but this year it was beautiful. The whole thing went off magnificently, and great credit must be given to the boys for they organized practically the whole thing. The same boy who won last year walked away with all the principal honors again this year, and unless we get in some new boys of advanced age who are good athletes, he will continue to do so for the remaining years that he is in school. He is of Scotch parentage, although he is Argentine himself, and besides being our best athlete, he is one of our best students, and all in all one of the finest boys in the Colegio. It is good to have a boy of such character winning the honors on the athletic field. Four of our boys then entered the Interschool Track Meet in which some 20 schools of the city took part. With only four entrants from our school, and with twenty schools competing, some of them with as many as 60 athletes, we won two first and a second place, getting fifth place in the

final scoring of the meet. Our boys were jubilant over such a showing. Such affairs do a tremendous amount of good in keeping up the school morale and in making the boys happy and contented in their school life. We are proud of our boys, and they seem to be quite proud of their school, which means a great deal to us who are so interested in their development and future welfare.

H. T. HOLROYD.

Buenos Aires, Argentina.

Help and Fellowship Needed

Yesterday a group of the children went with me to Ellensburg, where we took part in the services. The children sang and I told the congregation about our work at White Swan. Last year this church gave us a new ditcher and this year they plan to make us another present. Next Sunday I am to speak at the Yakima Church. We received a great deal of canned fruit and bedding from the neighboring churches and these gifts save us quite a bit of money.

On Thanksgiving Day the children invited their parents for dinner and 225 sat down at the tables. They came in automobiles, in carriages and on ponies. After dinner all that could get into the chapel listened to two addresses. The speech of the day was given by Paul Wapato, a leader among the Indians. He made a plea for leadership and called attention to the characteristics of the one who is to be the future leader of the Indians. Mr. Wapato is an orator and was heard with keen attention. Mr. Williams spoke in Chinook jargon. His address was humorous and afforded the Indians much amusement and delight. The children of the mission sang several hymns.

Elsie White, a beautiful girl in the Yakima Indian Mission, White Swan, Washington

The children are doing good work in school. The boys work on the farm and the girls help in the house. The older girls and boys are studying the Gospel of Mark, while the younger boys and girls are taking a graded course in Bible study. It is a delight to live with them and to work with them. Their trials and temptations are many and great. They need to be taught many things, but more than anything else they need help and fellowship.

RODERICK A. MACLEOD.

Yakima Indian Mission,
White Swan, Washington.

Scouting With Young India

Indian boys like a campfire as well as do any other boys. The boys at Jabera, twenty-five miles from Damoh, have a Scout Troop and have just had their examination for the tenderfoot badge. It is evening and the scouts are all seated in a circle about a big fire in the yard of an old caravanserai. At one side a number of townspeople are assembled to watch the show. The District Scout Commissioner, Livengood Sahib, has come to give out the badges and has also a charter for the troop and a warrant for the Scoutmaster therefore the boys are all set to do their best stunts. The white curtain set up at one side indicates that all are to be treated to a magic lantern show after the campfire program. The scout work is progressing well in the district and Mr. Rice and I both help. He took the commissionership from me when I went on furlough in 1924 but recently he asked the District Association to make him assistant commissioner and make me commissioner again. He looks after the scout troops and cub packs in Damoh town and I have the rest of the district.

FAY E. LIVENGOOD.

Damoh, India.

Where a Long Program Is An Asset

The young people here at Cramer Church have an organization which meets on Saturday nights, and to see them at work or play reminds me very much of a Hiram young people's conference, for they are so enthusiastic and interested. On our second Saturday night they had a reception for us which was well planned and carried through.

Last week the children's club, made up of twenty Juniors, had a program which lasted from five until seven forty-five (the people here have tea at four and dinner at eight). It was remarkably well given and I was astonished at the amount of material the children had learned. The youngsters here seem to be natural born actors and they never seem to be conscious of their hands and feet like I was at that age and like most children whom I have observed. The Argentines like a long program and anything under two hours they feel is not worth attending.

MAE YOHO WARD.

Buenos Aires, Argentina.

Joe Henry of the Yakima Indian Miss
He was handsome in his long hair modern ways brought the shears alo The last thing Joe would part with is precious "ten gallon" hat.

When Vacation Seems a Misnomer

In Batang when school is out we can say that we take a vacation, unless change of work is a vacation. Our w is cut out for us in finding work for ab fifty orphans who are old enough to w and then in seeing that they do it. have native assistants who keep oversi of the children but they too need to looked after.

Of the sixteen older orphans the older boys helped Mr. Peterson and the phanage assistant in repair work and o sight of the fields and grain. Two of girls worked in the kitchen learning to prepare food. Two more did the la dry work and patching. Four did sewing with the help of a still older g and made about ninety garments. other six worked in the gardens and and dried the grass for the cows for winter. At harvest time all worked harvesting the wheat and barley that been planted on the compound, and lear how to cut, thresh, winnow and care the grain and straw in native fash which is very primitive and hard work.

The thirty-seven boys and girls f nine to fourteen years of age, worked making walks, pulling weeds and m other odd jobs.

GEORGIA F. PETERSON

Batang, West China.

Real Estate Boom in Nanking, China

The return of the capital of China Nanking, after several centuries in Pek

(*Continued on page* 44.)

Sunday Schools

Graded worship programs for forward-looking church schools, February, 1929

ENERAL superintendents and department superintendents in the Sunday schools will rejoice in the f the following worship program ma- s graded to fit the different groups eir schools. Small schools will profit sing either the Junior program or the prepared for Intermediates and Sen- Where unison readings are suggested may choose some appropriate read- in your own hymnal as a substitute s you can provide in some way for py of the program to be placed in hands of everyone present. Some ls are using the U. C. M. S. "Pat- Sides," mimeographing their worship rams on the reverse side.

e purpose of these worship services red in missionary themes is to gthen the altruistic spirit and the fish attitudes of those who attend our h schools. Their lives will be greatly hed thereby. Their prayers, their , their conversation in relation to the ung battle line of the gospel will then out of knowledge and inspiration in y natural way.

ntinuing under the same general trend ndicated in the January issue of LD CALL the February programs em- ize the educational work our churches doing unitedly among the native pop- ons of the Congo Belge, along the o River and its tributaries. Much ad- nal material will be found in *Survey of Service* and in current mission study books on Africa. The theme for February is "Learning Better Ways on the Congo." Each program is related to this general theme in a more or less direct way.

In preparing for the use of these programs give to the task your full mind

and heart. Worship services do not "just happen." They are arranged for through conscious and deliberate planning. Use members of the groups as far as possible. Think through in advance every detail of the program you are going to use, that the service may be worshipful throughout. This does not mean "dead" but rather that the period may be thoroughly alive to the stimulating of those high ideals and attitudes of life that have to do with worship experience. Among the Intermediates and above, those who are to have any part in the conduct of the programs or any special service in this connection should move to the front and take seats provided for this purpose during the opening strains of the prelude or even before. The first note on the instrument should bring the entire group to attention, for that very moment the worship service has begun. Responses, periods of silent prayer, and instrumental interludes will be found quite helpful.

It may be of interest to WORLD CALL readers to learn that the worship material found in these programs has been prepared by a group of students in the department of religious education of Phillips University. They will welcome your constructive criticisms after you have used these programs, for they desire to serve you as leaders in the local churches throughout the brotherhood. Each of these students has recently compiled a worship book containing a large variety of materials suitable for use in building such programs. Here is a gem from one of these books. Why not compile a book of similar character for your own use as a leader, thus organizing some of that material you have been "piling away" in your desk drawer in the hope that some day you would find use for it?

—S. W. HUTTON.

The Church of My Dreams

This is the church of my dreams. A church adequate for the task.
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture or class,
No frontiers, geographical or social;
The church that inquires as well as avers,
That looks forward as well as backward,
The church of the Master,
The church of the people,
The high church, the broad church, the low church,
— high as the ideals of Jesus,
— low as the humblest human;
A working church,
A worshiping church,
A winsome church;
A church that interprets the truth in terms of truth;
That inspires courage for this life and hope for the life to come;
A church of courage,
A church of all good men,
The church of the living God.

—JOHN M. MOORE in *Our Church.*

Worship Program for Primary Department

By Leona Bull

Theme.—Learning About Jesus.

Aim.—To give our children an interest in and a clearer understanding of God's black people, our friends, in the Congoland.

Pre-session work—Have on hand pictures of missionaries to the Congo, and their children. Talk with the children about some of the things the missionaries do. Have Copping's picture "The Hope of the World" placed so that it can be seen easily by all the children, also a New Testament. Some of the passages in the New Testament which the children have learned may be reviewed, such as John 3:16, and others.

Opening sentence—(Given by the departmental superintendent or leader) "Jehovah is nigh unto all them that call upon him." Ps. 145.18.

Song—"This Is God's House." (No. 8, *Songs for Little People.*)

Prayer—(Prayer song by the children) "Father We Thank Thee for the Night." (No. 2, *Songs for Little People.*

Period of conversation—(Show Copping's "The Hope of the World" to the children. Suggest or lead them to the thought that Jesus is probably telling stories to the children.) How interested they seem! They like to hear the stories that Jesus tells! Just as well as we like to hear stories of Jesus. Do you know the book which has these stories in it? Yes, the New Testament or Bible.

Song—"Tell Me the Stories of Jesus" (especially verses 1 and 2).

Story—*The Teacher from Over-the-Sea.*

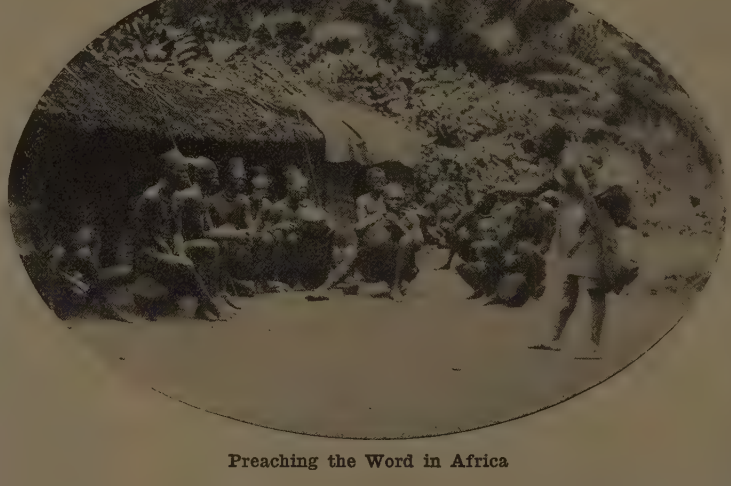
Prayer—(By the one who tells the story.)

Offering service—(Arranged by superintendent.)

Class period—

The Teacher From Over-the-Sea

(Adapted from Miss Applegarth's "Missionary Stories for Little Folks," First Series, Primary.)



Preaching the Word in Africa

I AM sure you haven't forgotten about "Rustling Grass" and "Lazy Legs," the little black children in Congoland, Africa, whom we met last month, whose real names are "Chikondawanga" and "Nwaeke."

Do you remember my telling you before that these black people in God's Family were afraid of Evil Spirits all the time? Well, once the witch doctor, who was supposed to know all about evil spirits, said to the mother of little Rustling Grass: "Bananas are taboo to your family—you must never eat a banana." And Rustling Grass and Lazy Legs were told over and over again that they must never, never eat a banana or something dreadful would surely happen to them. They believed every word of it, too, and nothing could have made them disobey. That is, nothing until a missionary lady came to their village in the Congoland!

She was the most astonishing person they had ever seen, for her skin was white like the clouds, and everybody else they knew had skin as black as coal! She had eyes as blue as the sky, and everybody else they knew had eyes as brown as the mud in the village streets. So it was no wonder they tagged around after her everywhere she went, exactly like "Mary had a little lamb"—you know.

Well, when she saw their banana tree all dressed up she was ever so surprised, and asked them what it all meant. So they told her.

Of course you know what she thought, but all she said then was: "Some day you will all know better, please God!"

She started a little school in their village—a queer school it was, for the walls only went part way up to the leafy roof so that more air could come in, and sometimes a naughty monkey would climb up and sit on the broken wall, blinking solemnly at all those quiet black boys and girls learning to write and listening to stories of Jesus. The stories they heard were from the New Testament stories just like we hear, y you know, they don't say their w just like we do. The boys and were so glad that they could go to school, because there is only one ou every one hundred of the boys, g mothers and fathers in all that big where they live, who ever get to g school very much.

After school was over the chil would patter home on their bare and tell their parents these stories a Jesus, and the fathers would go to palaver house of an evening and l to the wise words concerning God i this White-teacher-from-over-the-sea.

Some of the real old men of the lage would say: "Oh yes! we all k that God made the world—but aft made it everybody in Africa know forgot us. Everybody knows that. just forgot all about us."

"No! No!" said the missio gently, "He has never forgotten an us for one single little minute! sent Jesus to tell us so."

Then by the dim light of a lam she would tell them the same dear ries of Jesus that she had told the dren in school, the men would their heads and "If it were only how good it w be!"

One day Rus Grass said to brother: "L Legs, how will ever know for that God loves us less we prove it?"

"What do mean?" asked Legs.

"Well this is I mean," said ling Grass. White Lady from the sea says that are no such thing evil spirits, that made everything takes care of us single minute. Now, how will we whether there are really banana spirits or not unless we eat a ba and find out what happens?"

Without another word she climbe the tree, broke off a yellow banana ate it right up!

Lazy Legs was scared stiff, but lutely nothing happened to Rus Grass all that day, so the next day ate another banana! Nothing happ that day, so then Lazy Legs hi climbed up and they both ate ban and nothing at all unusual happene anybody!

So hand in hand Rustling Grass Lazy Legs went to the palaver h where their father and some other were talking to the missionary.

"We have eaten bananas and not

ppened to our family," they said. 're don't believe in a banana tree any more."

instead of being angry at them, father said to the missionary: will take the white cloth off the a tree. My family will all eat as again. You must stay here and more every day about the won- God who does not forget us, but care of us every day. We want r all the stories of Jesus."

Worship Program for Junior Department

ecca Scott Burgess and Mildred Ozbun

: Learning the Story of Jesus.

se: To arouse an interest among Junior boys and girls in their nds on the Congo.

le: "O Master, Let Me Walk With e." (One stanza, No. 281 *American rch and Church School Hymnal.*)

lo Worship:

der.—The earth is the Lord's and lness thereof; the world, and they lwell therein.

ponse.—Enter into his gates with thanksgiving and into his courts with praise. Psalm 100:4.

Unison.—Let the people praise thee, O Lord, let all the people praise thee. Ps. 67:5.

Hymn: "Holy, Holy, Holy." (No. 19)

Prayer: (By superintendent.) We thank thee, dear Father, that we have the privilege of worshiping thee and we thank thee this morning for our homes and for our friends. Help us while here to learn better ways of serving thee and now wilt thou hear us while we pray, "Our Father—etc."

Scripture: Matthew 25:34-40.

Hymn: "Tell Me The Stories of Jesus." (No. 109.)

Story: "Friends" from *In the African Bush.*

Offering: (Read by a Junior) Every good and perfect gift is from above and cometh down from the Father. James 1:7. Freely ye have received, freely give. Matt. 10:8.

Consecration Hymn: "I Would Be True." (No. 222)

Recognition Service: Visitors, Birthdays, etc.

Closing Prayer: (By leader or superintendent.)

"Friends"*

THE palaver house was warm and cozy. There were one, two, three, four, five, six pole beds that Mone unted, where the people sat. Two g logs end to end were burning on lay floor between the beds. What t was to watch the fire flicker, and when some one threw a bit of bark y leaves on it, how it lighted up the of the people. Mone Ze was sitting his father, his hands held over the feel the warmth. Father had fintelling his story.

ina edged over to Mone Ze. "O er," she whispered, "I am going to er there with my friend."

our friend? You don't know him." on't I? Wasn't I in his *wasfita* at own of the people of the tribe of and didn't he give me medicine every I was there? I certainly do know

ne Ze wished it were day, so he could is man better. If he really was the who had been so kind to Edima, he Mone Ze's friend too. Everyone was the man to tell a story. Mone Ze he would. He liked to hear people nother tribe talk. Maybe this one use some of the foreign words Mone arned in school. Then he would get nce to explain their meaning to his r. Then the man began to speak. dship! He was talking about friend-

Mone Ze, have you a friend?"

ne Ze was startled. Was this wise asking him a question?

"Yes, sir," Mone Ze faltered. Then, thinking of the great feast they had held yesterday to honor his father's friend who had come from across the river to see him, he said, a little louder and with more courage, "I have many friends, but I have only one friend of my heart. I met him at the mission school. He and I have promised each other always to remain friends. When he has a banana he gives me half of it, and if Mother sends food to me in school I always divide it in two equal parts, one for him and one for me."

"I see, Mone Ze, you understand what friendship means. I know a story that shows very well how happy and wonderful it is to have a friend."

"Tell it to us," was heard from everywhere in the palaver house. Even the dog, basking in the warmth of the fire, aroused himself enough to growl his approval. Then the wise man told his story.

(Here the teacher may tell the story of the friendship of Jonathan for David, as found in I Samuel 18:1-5 and in I Samuel 20, or "How Jesus Described a Good Neighbor," being the story of the Good Samaritan, Luke 10:30-36.)

"Jonathan was a true friend indeed," murmured the listeners.†

"Real friendship, that," sighed Mone Ze.

"You say Jonathan was a real friend to David, and you speak words of truth. Jonathan loved his friend truly. But I know of someone who loved not only his friends but his enemies too, so much that he was willing to die for them."

Every ear was strained to catch the name of such a wonderful person.

"Jesus," murmured the voice of Edima, "the friend of my Doctor friend."

"Yes, Jesus," whispered Mone Ze, who had learned of his Friend of friends at the mission school.

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†Obviously, if any other story is used, the conversation at the close will have to be adapted to fit that story.

Worship Program for Intermediates and Seniors

Ethelda Eno Millburn and Kenneth Ray Meade

Theme: Learning the Jesus Way.

Aim: To cultivate in each member of the group the desire for personal and financial service toward aiding in the Congo work.

Hymnic call to worship:

"Holy, Holy, Holy, Lord God Almighty." (After playing through once, sing in unison stanzas 1, 2, 3 and 4.)

Prayer of Invocation:

(By group, one member acting as leader.)

"Thou who hast made thy dwelling fair
With flowers beneath, above with starry light,
And set thine altars everywhere—
To thee I turn, to thee I make my prayer
God of the open air."

—Van Dyke.

Lotumbe Hospital, Africa

om *In the African Bush*, copyright ne Missionary Education Movement. by permission.

Unison reading—Psalms 25:4-14.
Scripture: Matt. 28:16-20.
(Read by some member of class.)
Hymn: "Christ for the World We Sing."
Story: *A Missionary Heroine.*
Hymn: "Fling Out the Banner, Let it Float."
Prayer: (Following the thought of the program.)
Offering: (Received in the usual way.)
Hymn: "We've a Story to Tell to the Nations." (With Scripture interspersed.)

(Let the hymn first be played through reverently and expressively without words, then let some member of the group read the corresponding Scripture for the first verse, and the group or else a quartette sing the first stanza. Continue with reading before each verse.)

Note: Some of the Scripture readings may be omitted if desired.

(*Reading for first stanza*)

"I have proclaimed glad tidings of righteousness in the great assembly"; . . . "I have declared thy faithfulness and thy salvation." (Psalms 40:9, 10.)

"And let him turn away from evil, and do good; let him seek peace and pursue it." (1 Peter 3:11.)

For "Except ye turn and become as little children, ye shall in no wise enter the Kingdom of Heaven." (Matt. 18:3.)

For "Jesus spake saying, 'I am the light of the world, he that followeth me shall not walk in the darkness but shall have the light.'" (John 8:12.)

"We've a story to tell to the nations
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light,
A story of peace and light."
(*Chorus*)

"For the darkness shall turn to dawning,
And the dawning to noon-day bright,
And Christ's great kingdom shall come on earth,
The kingdom of Love and Light."

(*Reading for second stanza*)

"I will praise thee, O Jehovah, among the people.

And I will sing praises unto thee, among the nations." (Psalms 108:3.)

And "Unto thee, O Jehovah, do I lift up my soul." (Psalms 25:1.)

"In all things we are conquerors through him that loved us." (Romans 8:37.)

(*Second stanza*)

"We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword,
And shatter the spear and sword."

Chorus:

(*Reading for third stanza*)

"Declare his glory among the nations." (Psalms 96:3.)

"For this is the message which we heard from the beginning that we should love one another." (1 John 3:11.)

"Jehovah reigneth." Psalms 96:10.)

And has "Sent the Son to be the Savior of the world." (1 John 3:14.)

For "We know and believe the love which God hath in us. God is love. And he that abideth in love abideth in God and God abideth in him." (1 John 3:16.)

(*Third stanza*)

"We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent us his Son to save us,
And show us that God is love,
And show us that God is love."

Chorus:

(*Reading for fourth stanza*)

"I will give thanks unto thee, O Lord, among the peoples; I will sing praises unto thee among the nations." (Psalms 57:99.)

For "The Son of Man must be lifted up that whosoever believeth may ha eternal life." (John 25:14, 15.)

"The Word was God." (Luke 1:1.)

"Thy Word is a lamp unto my feet a a light unto my path. I have sworn a have confirmed it. That I will obser thy righteous ordinances." (Psal 119:105.) for "The ordinances of J hovah are true." (Psalms 19:9.)

(*Fourth stanza*)

"We've a Savior to show to the natio
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God,
Might come to the truth of God."

Chorus:

Mark Njoji, our greatest Congo preache —Showing what Christianity does for man.

A Witch Doctor
What heathenism does for a man

A Missionary Heroine

MARY SLESSOR was the daughter of poor parents of Dundee, Scotland. As a little girl, she was obliged to do her bit to help support the family, so became a weaver in a factory. She worked at the factory in the morning and attended school in the afternoon for a while, but soon this school advantage was taken away, since she came to have to spend the whole day at work.

For fourteen years, Miss Slessor worked in the factory for ten hours a day and spent every evening as well as a large part of Sunday in the Mission. Through all this activity, she found some time to study.

In 1873, when the great explorer and missionary, David Livingstone, died, Mary decided to give herself to Africa. At the age of twenty-eight, this brave woman packed her belongings, said good-bye to her family and friends, and sailed for that great mission field.

She went to a part of Africa where few white men had been, and many of the natives who had never before seen a white woman hardly knew what to make of her and her mission. She first spent some tin at the mission settlement where sh taught in the school and learned th language. Having learned the languag she proceeded out to the native villages teach and preach. The natives we amazed when they found this strange whi person among them. They would gath about her, touch her clothes to see wh they were made of, and examine her fa and hands to see if she were a real hum being like themselves.

She found the people very ignorant a superstitious. For example, they believ that twin babies should not be allowed live because one was a demon-child. Th also believed in human sacrifice.

Miss Slessor was quite fearless. S had a firm belief in God, and such a gre desire to help these poor people that s was able to meet every new difficulty wi a brave heart and a willing hand. S tended the sick and suffering. Often s would travel a long way to see someo in sickness or in trouble. She helped t natives to sell and trade their wares, take better care of their children. S

the women to sew and wash and
nd to keep house in a better way.
as always patient and kind with
nd was never too busy to help them
explain things to them. Into her
nt she took several orphan children
red for them.
twelve years, Mary Slessor worked
the natives of Calabar. By that
all the members of her family at
had died and thus her immediate
ith England were broken. After
he longed to carry the gospel to a
part of Africa. She decided to
among the Oklong tribe. These
were known to be fierce and un-
ed. Their very name struck terror to the hearts of their neighboring tribes. The natives among whom she had been working pleaded with her not to go to these wild people. They feared for her success but more for her life. As Miss Slessor felt it to be her duty to go, she was fearless. One fine day, she said farewell to her friends and started farther inland.

The Oklong tribe lived in what was called the "Elephant Country." After a rather long, hard journey, in which they encountered a severe storm, the party reached their destination. The people seemed glad to see her and greeted her in a friendly way. They gave her ground for a school house and a home for herself. This little home was soon turned into a refuge for the sick and suffering.

For many years, Miss Slessor worked among these wild tribes of Nigeria, moving from one place to another. Finally, she began to receive some assistance from home and was thus enabled to build mission schools and chapels in many of the settlements.

Miss Slessor's watchword was that of David Livingstone: "I am ready to go anywhere provided it be forward."

After forty years of service, she died in 1915 and was buried in Africa, deeply mourned by the people to whom she had devoted so much of her life.

---

ip Program for the Young People and Adults

oren DeWitt and Ernest Ham

me—"Learning Better Ways of

—To bring to our remembrance the need of the people on the Congo in Africa, of better ways of living; ow we can teach them to live better by taking the gospel of Jesus Christ em.

trumental prelude—"Lord Speak e, That I May Speak" (No. 343, ican Church and Church School ial) or "Take Time to Be Holy" 190, A. C. & C. S. H.)

l to worship—(By leader.)
Show me thy ways, O Jehovah;
Teach me thy paths.
Guide me in thy truth, and teach me;
For thou art the God of my salvation;
For thee do I wait all the day."
(Ps. 25:4, 5)

mn of praise—"Rejoice Ye Pure eart" (No. 219, A. C. & C. S. H.) or Worship the King" (No. 363, A. C. S. H.)

Prayer—(Brief prayer of invocation.)

God's Word—Psalm 25:8-21; or John 15:1-17. (To be read by one person, or read responsively if available in Bibles or hymn books.)

Hymn—"Where Cross the Crowded Ways of Life" (No. 279, A. C. & C. S. H.) or "Teach Us, O Lord True Brotherhood" (No. 277, A. C. & C. S. H.)

Special talks—(By two young people.) *The Old Way On the Congo, The New Way On the Congo.*

Prayer—(A prayer for the people on the Congo, for the missionaries there, for the churches here, that God will help us teach the people of the Congo better ways of life.)

Hymn response—"Lord, Speak to Me, That I May Speak" (No. 343, A. C. & C. S. H.) sing softly and prayerfully, first three stanzas.

Offering—(Instrument only) "I Gave My Life for Thee" (No. 163, A. C. & C. S. H.) or "Take My Life and Let It Be" (No. 168, A. C. & C. S. H.)

Class session—

The Old Way on the Congo

EFORE the missonaries began their work on the Congo the people lived, or rather existed, under ul conditions. They had no houses ll but lived in low, small, dark, filthy . These huts had only one room, sometimes as many as ten or twelve le, cooked, ate and slept in this one . There were no beds. The people on the dirt floor.

the old days these Congo people no written language and a musical grammatically interesting language. had no schools. The boys and grew up without education. They nothing in the way of clothing unhey were six or seven, even then would only wear a loin cloth. Their es were few and playthings for the dren were exceedingly scarce.

ese people had no doctors such as have, but when they were taken ill would call in the witch doctor whose tments were often worse than the disease itself. These witch doctors were hideous fellows. They would sing weird songs, mutter strange sounds and perform other incantations in an attempt to drive the disease away. This resulted in scaring the patient rather than the disease.

These simple, childlike people of the Congoland forests did not know the kind, loving Heavenly Father such as we have. They were afraid of spirits, and offered sacrifices to them in fear, not in love and trust. The women were treated worse than dogs. They were bought and sold like slaves. A man, when tired of his wife, would either sell her, or otherwise mistreat her, or he might even kill her if he desired and no one would object.

Cannibal feasts were quite common in some parts of the country. As Ray Eldred entered a certain village the natives had just finished eating a member of another tribe, slain by them in a fight. Even yet, where the influence of the gospel has not reached, some tribes participate in these terrible cannibal feasts.

The people of Congoland live in a swampy country overgrown with tropical jungle trees, brush and vines. Their towns are small villages built on dry spots in the swamp lands. Many of these

Congregation assembling at Bolenge Church, Africa

people live and die, never knowing that there is a horizon, for they see only the blue sky through the trees overhead.

This, briefly, is the story of the old way of life along the Congo and tributary rivers in the heart of Africa. It is a sad way. The missionaries have gone to this dark land to serve under the Great Commission, to the end that the people may learn better ways of life.

The New Way on the Congo

SINCE the coming of the missionaries to the Congo, conditions have begun to change for the better. Those of the people who have become Christians have abandoned the old way of life, and are trying to live as Congo Christians.

Where there are followers of Jesus the old dirty huts are gradually giving way to better houses made sometimes with bricks. At Bolenge where there is a Christian village distinct from the heathen village, streets are broad, and conditions are sanitary. In the mission station there they have a sawmill, printing press, engineering shop, electric power plant to supply power, light and ice for the station. They have a fine church, schools and a hospital. Carpenter shops, brick kiln and sheds, and other useful trade-training schools help prepare the Congo boy and girl to live a healthier, happier life.

In every station in our Congo mission, and in many of the villages and outstations schools have been established. Part of the problem is that of providing teachers. The missionaries—some of them—teach and train teachers. Many of the boys who have had some school work are teaching lower grades. Some have finished the training which is available and have gone back to their own or nearby villages to establish schools. Not only are children in school at the mission stations, but women, and workmen too, are given a chance to learn, certain periods in the day being given over to schooling.

Every station has a modern hospital with nurse and doctor, excepting Wema, our newest station. Its hospital is in process of construction and will soon be ready for work. In one year at the hospital at Lotumbe 10,000 persons received treatment. Many more could have been treated had there been funds for medicine and equipment. Neosalvarsan, which has been found to be a cure for the tropical disease, yaws, is used extensively, special funds having been established for the purchase of this drug.

Preaching and evangelistic work are extensive. The news of a God who loves his children is still news to many a village. Churches and groups of Christians have been established in many other villages. This past year the baptisms were 3,194 which brings the combined membership of the churches to 17,034. It is not the missionaries alone who carry the story of the gospel. The Congo church has taken to itself the task, and by forest trail and by water, on foot and in canoe, as well as by the direct example of Christian lives in the midst of heathen surroundings, the teaching of Jesus is spreading.

Those who have come to know Christ are changed men and women. Women are respected in the Christian home. Children are shown an increasing care and affection. Young men are learning trades. Christian homes are cleaner and sweeter. Life itself is different. Truly it has come to pass in the Congo as Paul said, "You are a new man in Christ Jesus."

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

February 3: The Holy Scriptures

The Evangelical Union of South America, with the help of the Braille Missionary Union, started a school for the blind in Garanhuns, Brazil, about nine months ago. The first student was Andre, who had been a beggar, and who accepted the gospel as he learned to read. F. C. Glass says of him: "We are now employing him as a Scripture reader in the big open market place of this city, and he draws great crowds of wondering folk who look and listen in amazement at that unheard-of-thing—a blind man reading! As he reads through the Gospel of St. John many hear those precious words for the first time, who would never hear them otherwise. Now and again he rests from his reading and gives a few simple words of personal testimony, after which he holds up a Gospel and cries out, 'A book to open the eyes of the blind; one penny.' A great impression is being made in the market place and large numbers of gospels are purchased and carried away into all the far surrounding villages."—*Missionary Review of the World*, September, 1928.

A school teacher in Brazil, finding a Bible in the possession of one of her pupils, took it away from him saying that it was a very bad book and all who read it would become "lost souls." Shortly afterward she was spending her vacation in a village where a cousin of hers lived. He had long been a good-for-nothing drunkard, a coarse, brutal man but to her astonishment she found him completely changed. The secret of the change she learned to her amazement was the Bible which he had found and read regularly. Secretly she bought a copy the Book for herself and reading it h prejudice was soon gone and she was l lieving it whole-heartedly.

February 10: Repentance and Faith

Yam Sing came from China to Ca fornia where he heard the story of Chri turned from his old life and sought ba tism. When he was being examined b fore his baptism concerning his faith a desire to turn from his life of sin son one asked him how he had found Chri In surprise he answered, "I no find Jes at all; he find me."

A Brahman boy stopped at a chap door one evening and listened to the gosp story and was at once interested. He cou not entirely forget what he had hear even though his father begged him to ha nothing to do with the foreigners. B the boy, try as he would to stay away fr the services, was back after a while a became a Christian. The proud Brah parents, with the help of a priest, d everything they could to win him ba from his new found faith. The fath when he saw force and anger were of avail tried to win him with love. B the son though he was torn with love a longing for his parents was true to h Christ. When news of his baptism reach his lonely parents they burned him effigy on a funeral pyre. The beloved s to them was dead. The little girl w had been purchased as his wife was c clared a widow and came to spend l unhappy days as a servant in the ho of her mother-in-law. And the man h self though suffering at the thought his estrangement from his parents and t unhappiness he has caused them, as w as the lot of the child doomed to wido hood, has been faithful to his decisi He is now a highly educated, cultur successful man who has endured all thin for his faith in Christ. He is one of t heroes of the faith in India.

February 17: Prayer

In the story of *Shi—The Story Te* we read of how Shi Kwei-Piao, that gr Chinese Christian, first came to feel t power of prayer. He was a popular sto teller and one day while plying his tr he met an old friend of his boyhood wh he had not seen since the friend had be dragged away by attacking soldiers twe years before. But meanwhile that fri had come to know the Christian teachi and to love the Christ. He began telli the Bible stories and Shi was at on interested as were others in the to However they determined to have nothi to do with the foreign teaching and s had an added grievance for the peo were so stirred up with the visitor's t that they gave scant heed to him and still scantier number of coins were tos into his lap. When the crowd talked going to the home of Farmer Wang a questioning his guest, Shi was ready lead them.

The street crowd gathered at Farm Wang's door and flocked into the ho

(*Continued on page* 45.)

Station UCMS Broadcasting

ANNOUNCEMENTS have been received of the marriage of Miss Aleene Oakley, the daughter of C. R. Oakley, pastor of our Jackson Blvd. Church, Chicago and herself a worker in the under our home missions depart- to A. V. Hayes on Sunday, Decem- 0. While we regret to lose her iastic service, we wish her all joy in w home at Mansfield, Ohio.

ther wedding of interest to friends e society is that of Edgar Lovett n, son of Mr. and Mrs. W. R. n, to Miss Katharine Cope of Pitts- , Pennsylvania, on December 26, the iation of a romance that began when were in Bethany College. The young will make their home for the it in Philadelphia.

Japanese Christian Institute at Los es, California, reports the return of noura, our Japanese pastor there, his visit to his old home in Japan.

is Ruth Boll, one of our splendid rs in the coke fields of Pennsylvania, ts a ten days' meeting held at New in the mining company's first aid ing, with thirty-eight responses to nvitation to lead Christian lives.

meeting of some of the state women rs was held at headquarters late in nber at which fourteen women were nt representing eight states. Con- ation was given the missionary so- programs for next year and the ecostal program plans.

e death occured in our Homes for Aged last month. Crist Fishgrabe, a ent in the Florida Home since 1922, d away December 16. Two new ts were admitted. Mrs. Susie Anne on entered the Emily E. Flinn Home Marion, Indiana, in December. She spent several months in the county nary awaiting a vacancy at the home. husband, a Christian minister, died t twelve years ago. Miss Loretta son entered the home at Jacksonville, is from Alba, Missouri in December. is 73 years old and homeless.

e had a party New Year's Eve. It a farewell to Mrs. Josephine M. rns, who leaves the vice-presidency of society to become executive secretary ne newly created National Commission Protestant Church Women, and a wel- to the New Year. At nine o'clock day evening, December 31, the head-quarters family and their husbands, wives and sweethearts assembled on the fourth floor of Missions Building. The lights had been dimmed with red and green shades and a spirit of merriment held sway. At eleven o'clock the Grand March, led by Mrs. Stearns and Stephen J. Corey, brought the company to where steaming oyster stew, coffee and pumpkin pie were served. At midnight a circle was formed and after singing *Auld Lang Syne*, just as the whistles blew announcing the advent of another year, the circle faced outward and sang *"Open Mine Eyes That I May See"* followed by prayer. It was a happy occasion.

The promotional workers of the society were together in conference just before the holiday season. This group, which

Mrs. E. L. Reaser, the new superintendent of the Jacksonville, Florida, Home for the Aged

keeps in close touch with the pulse of the churches in all parts of the country, is doing much to lengthen the work around the world by strengthening the home stakes.

Part of the time of Miss Eva Callarman, one of the field workers in the department of religious education, will be loaned to the Christian Board of Publication during 1929 as an aid to the creation of the new elementary materials and program which the Christian Board will issue.

Mrs. Frances M. Carvin, who has served six years as the efficient superintendent of the Jacksonville, Florida, Christian Home for the Aged, has resigned due to ill health and is being succeeded by Mrs. E. L. Reaser of Ashland, Ohio. Mrs. Reaser has been a lifelong member of the church and a leader in missionary work, and the Florida Home will find in her a gracious personality and the church at large a worthy servant.

The influenza epidemic did not overlook the headquarters family. While on a trip in the west, A. R. Liverett was stricken in Denver and was confined to the hospital there for several weeks with a serious attack. President and Mrs. Charles T. Paul have both been ill. Miss Alma Evelyn Moore spent the entire holiday season in bed with a bad case of flu and others among the office staff have been kept at home within the month by illness.

Miss Joy Taylor attended the annual meeting of the Missionary Education Movement in New York City in January.

The annual meeting of the field workers of the department of religious education was held at headquarters just prior to the holiday season. Twenty-seven workers were present. Four busy days were spent in reviewing and evaluating the past year's work and planning a program for the coming year.

Mr. and Mrs. Ivan H. Grigsby and children arrived from Mexico on December 15 for furlough in the United States.

Another junior missionary is reported from Congo. Young Benjamin Clay Hobgood arrived on October 31 to add to the home circle of Mr. and Mrs. H. C. Hobgood in Lotumbe.

S. J. Corey was the speaker at the annual meeting of the joint board of Christian churches in Dallas in January. He also spoke at the union meeting in Fort Worth and was a visitor at Texas Christian University.

Miss Mary Campbell attended the meeting of the Home Missions Council in Atlantic City in January and held conferences with the workers in all our home mission stations in the East. Grant K. Lewis, head of the home missions department, was in California during the month, primarily for conference on the new building for the Japanese Christian Institute at Los Angeles.

Due to last minute changes in plans at headquarters Miss Goldie Wells, who was scheduled to return to her work in Africa in December, has been kept at home to do special field work in the interest of Foreign Missions Day, the first Sunday in March.

We are happy to have Nora Darnall back at the editorial desk of *King's Builders* again. She spent the past year in Boston University.

Echoes From Everywhere

(*Continued from page* 36.)

has had the inevitable effect of starting a boom in real estate that rivals the most frenzied days of California and Florida. Lots that could be bought for a song a few months ago are now commanding $10,000 and $25,000. Most of the mission and church property is in the line of greatest development and could be sold for many times its cost.

American experts in city planning and engineering have been engaged to lay out and construct a great boulevard, 120 feet wide and ten miles long, from the banks of the Yangtse River through the heart of the city to the tomb of Sun Yat-sen, now nearing completion near the tomb of one of the Ming emperors on the slope of Purple Mountain. This means the razing of innumerable houses and the clipping of several pieces of mission property, including some of our own.

It is said that 50,000 office-seekers have flocked into the new capital, which has enormously stimulated the demand for furnished rooms. One enterprising citizen got a corner on most of the rooms available, with the result that a room that was priced at $20 a week in the morning was advanced to $30 at noon, $40 in the afternoon and rented for $60 at night!

Honoring Our Pioneers

Burgess Memorial School for Girls has once more celebrated Founder's Day, the anniversary of the arrival of Miss Ada Boyd and Miss Mary Kingsbury in India on November 7, 1882. In the early morning a number of the Bilaspur people joined the line of school girls to attend a short memorial service at the cemetery, where tributes were paid to our founders. In the afternoon the staff and teachers entertained the women and girls of the church at games and tea. One company of Guides cooked the very good *bhajias* and *sewa* which were served.

MARY HILL.

Bilaspur, India.

Commencement at Colegio Americano

On Sunday November 25 the second annual baccalaureate service for the graduates of Colegio Americano was held at the American Church. There was a good attendance of students and others interested in the school. George P. Howard of the Methodist mission delivered the address. The entire service was in Spanish.

Thursday evening, November 29 the commencement exercises were held in a theater near the school. The building was well filled with students and others personally interested in the school. There were twenty-six graduates from the primary department and thirteen boys were given diplomas of graduation from the secondary school.

On the whole the year has been a successful one. The dormitory as well as other departments has been filled to capacity. We look forward to the time when we can have more room in the new school property in the suburban town of Ramos Mejia.

LORA GARRETT.

Buenos Aires, Argentina.

Served and Now Serving

Li Gway Gwang preaches twice every Sunday, using both Chinese and Tibetan, besides looking after the regular work of the evangelistic department in detail. He also serves as a very valuable member of the orphanage committee. He gives of his time liberally to this work, ironing out difficulties, advising and serving on special committees. Since he and his brother were both orphans taken in by Dr. Shelton and Mr. Ogden, they have a peculiar interest in the orphanage work. Mr. Li serves as chairman of the school committee, besides teaching drawing to more than half the school. He has been a great help in working out the rules for both the orphanage and the school. The Thursday Bible school is held regularly and Pastor Li and the writer have worked out the Tibetan Bible school lessons for the rest of the year.

R. A. PETERSON.

Batang, West China.

Preachers on Wheels

Each of the three shiny new bicycles coming up the road carries one of our evangelists. They are on their way for a morning of work in a village five miles from Damoh. Only a few months ago they had to walk everywhere so were not able to go to such distant villages or get so much work done. An old college friend wrote and asked if there was any way in which he could help. I suggested that twenty dollars would buy either a bicycle or a gramophone for village work. He sent the twenty dollars at once. The three men all wanted bicycles and said they would pay part themselves. I therefore divided the money between them and they are paying the balance in small monthly installments. Without this help they would never have had the courage to make this investment as they get a salary of only about eight dollars a month. The mission allows two rupees a month for upkeep on each bicycle that is used for mission work.

FAY E. LIVENGOOD.

Damoh, India.

Through Eyes As Well as Ears

In asking for some pictures which have appeared in WORLD CALL, to use in making lantern slides, C. F. McCall of Akita, Japan, says: "I have been using my stereopticon with good effect. One thousand miners, with their wives and children, listened to the message recently for two hours.

New Chinese Flag

The old Chinese flag with its five bars is not seen in China any more than the old dragon flag of the Manchus. The new flag has a red background with dark blue sky in the corner and a white sun in the center of the sky. Out from the sun [illegible] twelve rays made in the shape of wh[illegible] triangles—meaning the "Three Pri[illegible]ples of Dr. Sun" extended to the f[illegible] corners of the nation (3 times 4—12)

CAMMIE GRAY

Wuhu, China.

Ministering to The Lepers

The dispensary work for the last mo[illegible] was heavier than usual, ranging fr[illegible] fifty to sixty-three during the last h[illegible] of the month.

I spoke eleven times in three Tibe[illegible] villages, giving out forty-five gos[illegible] tracts and administering twenty-one m[illegible] cal and minor surgical treatments.

For several years a Chinese leper [illegible] been a source of danger to the health [illegible] many other people with whom he has c[illegible] in contact. Recently we found it poss[illegible] to isolate him by walling off a portion [illegible] our garden and building a small house [illegible] him therein. Buckwheat and vegeta[illegible] in his garden will soon contribute to [illegible] daily needs. The evangelistic departm[illegible] and individuals are providing mo[illegible] clothing and food, and the medical dep[illegible] ment is attending to the daily treatme[illegible] A New Testament, booklets and paper[illegible] Chinese, and occasional visits with frie[illegible] outside his wall, make easier his solit[illegible]

N. H. BARE, M.I

Batang, West China.

Farewell for the Holroyd's

On November 15 a special assembly [illegible] all departments was organized at Col[illegible] Americano in honor of Mr. and Mrs. [illegible] T. Holroyd who leave for their furlo[illegible] in January. As school closes this mo[illegible] Director and Mrs. Aden, the faculty [illegible] students, gave at this time a spe[illegible] program. During the five years of s[illegible] ice in Buenos Aires, Mr. Holroyd has b[illegible] treasurer, vice-director and, during [illegible] absence of Mr. Aden this year, he [illegible] served as director. During a good p[illegible] of the time Mrs. Holroyd has serve[illegible] teacher in the school.

The program w[illegible]s well arranged [illegible] various members of the faculty [illegible] leaders of the student body expressed[illegible] words and gifts their appreciation [illegible] the services of the Holroyds. Especi[illegible] from the faculty came an apprecia[illegible] of the spirit of good will such as [illegible] personal contacts through service [illegible] to this country and, without doubt, [illegible] to the United States as well.

LORA GARRET

Buenos Aires, Argentina.

Where Information Brings Action

As a result of the reading of the[illegible] ticle "Why I Believe in Santa Cla[illegible] in December WORLD CALL, to a man's [illegible] by their teacher, $5.00 was sent to [illegible] Home for the Aged at Jacksonv[illegible] Illinois, to be used for a "treat" [illegible] the guests there. Mrs. "Faith" Fi[illegible] writes that a big oyster stew was [illegible] vided and much appreciated.

Miss Bertha of Hazel Green

By J. T. McGARVEY

ISS BERTHA CONVERSE, of Harrison, Ohio, and Hazel Green, Kentucky, was born of parents elieved with all their hearts that is the Christ, and that he is the son living God. They also believed in ng up a child in the way he should Their daily walk and conversation such that their faith became the of their children. They were also of good literature. The Bible had nored place and made the refine- of the home rich with religion. passages were stored away in the ries of the children. Prayer, too, aught, and it was taught at the r's knee. These home influences ed the lives of the children as the ine gives beauty to the flowers. In environment soul culture began at rly age. Men and women of ma- ears have expressed to this writer indebtedness to Miss Bertha for her ful life and her faithful teaching r Sunday school class in her native of Harrison. They also relate the ul service rendered the church gh all the years by the Converse s.

she taught in the schools of her town for some years, as well as a y school class of young men, and ier "mission band," she found the nary spirit getting possession of ought and leading her life. It con- ed her to enter a new field of serv- At a great price she bought the l training that enabled her to de- the remainder of her natural life to ause of missions in the capacity of er of home economics in Hazel Academy. She gave—not the best was in her—she gave all.

of a salary that was pathetically she reduced the debt incurred for aining in home economics and gave th to the cause of her Master. The nder was consumed in building up chausted body in order to start again ptember for another year of service. read in First Samuel that there was n in Maon whose possessions were in el; and the man was very great and d three thousand sheep and a thou- goats. We read in Matthew that he would be great must be a servant, he that would be greatest must be completely a servant. She had no ; but measured by the Master's ard she was great; for she minis- lovingly and heroically to his little By day and by night she served She fed their bodies and she d them. Night and day she visited ick; and she fed their souls with the of God that is his power unto sal- n. Giving her strength as generously ary gave the cruse of ointment, she l herself at the end of each school exhausted.

rly in the summer of 1928 Dr. Kel- invited Miss Bertha to come as a guest of Battle Creek Sanitarium to see their teachings and practice in dietetics and take with her to the mountains of Kentucky such teachings as she might approve. He also expected that at Battle Creek her rapidly failing health might be restored. It was too late. They told her that surgery would be fatal. She was also told that her remaining days would be few. She said, "I have lived a full life with so many blessings. I shall not whine or complain now." In the long ago another woman said, "I shall go in before the king, and if I perish, I perish." Her last weeks were in Chattanooga in the home of her brother and her devoted sister-in-law.

She lives in the youth she taught and leaves behind. Their children and their children's children to the third and the fourth generations will be better Christians and better home makers for having known her. The funeral service was in the church of her childhood at Harrison, Ohio, November twenty-fourth. At the same hour in Hazel Green Academy where she had wrought wonderfully for fourteen years a memorial service was held by the faculty and the students. Be ye also ready.

Missionary Illustrations

(*From page* 42.)

to drive away the man with his unwelcome message. They found Chen, the guest, prostrate on the floor in prayer. They could not attack him in that position. Indeed they felt a little afraid of him as they heard him pray. He was praying for them! Some of them slipped away in fear as they heard him pray for them, mentioning some of them by name. Soon Shi, the leader of the group was left alone in the room with the praying man. He heard his own name fall from the lips of the kneeling man. Years later he said of that occasion, "Chen Lo-tsuen prayed a wall about himself, and then he began walling us in with the same prayer. We had to get out for we had a strange fear that we were being caught."

And Shi was caught by that prayer. His stories soon were the stories from the Book and as soon as he could break his opium habit Shi became a preacher of power and himself was able to "wall people in with prayer."

February 24: Christian Growth

The spiritual way of an Indian as told by Coe Hayne in *For a New America* is a marvelous record of Christian growth. While attending the government school for Indians of the Hopi Tribe he had come in contact with missionaries. Through them his conception of God widened from the notion of a great plumed water snake inhabiting the underworld and controlling rain and crops to the great God over all and Jesus the Savior of the world. And the way in which he grew in knowledge

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and grace and strength to endure prolonged persecution is a story that is worthy of telling.

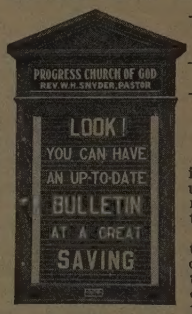
Pliny was an important person in his tribe for he would probably become the chief of the Flute Clan, a Hopi religious order. He was a favorite in Hopiland, handsome, courteous, industrious, quick to learn and of a genial disposition. The hope of his family rested in him. He was betrothed to a brilliant Hopi girl and their future place in the clan was assured. But at the government school and in contact with the missionaries both of them had become interested in the Christ and were ready to be baptized and follow "The Jesus Way." Immediately upon their return to the Reservation opposition was encountered. Difficulties of every sort beset their pathway. Pliny finally consented to witness the great Snake Dance but even that exhibition could not deter him. His arrangements for baptism were made and on Sunday morning he was on the way only to be met by an older cousin who led him off into the desert for an all day's council in the matter. Pliny was courteous and respectful but refused to yield.

For a week Pliny was held prisoner and constantly visited by leading men of the pueblo who tried to dissuade him with bribes and threats. False report was brought that his betrothed had forsaken the "Jesus Way." But on the next Sunday Pliny managed to escape and with his betrothed was baptized. Returning to his home he found things strangely quiet. He was served food by his mother but as he ate some of the chief men of the village entered and began beating him with a heavy rawhide whip. There was talk of killing him and a gun was raised. Through the intervention of a missionary and a United States deputy marshal he was saved, but disowned and refused permission to cultivate his uncle's farm which had been his means of livelihood. But Pliny and Etta, who soon became his bride, held true to their faith. The Christian growth of this Indian and the strength to endure continued persecution is a captivating story. Pliny went triumphantly through a great sorrow and as he grew in deeper spirituality through this new struggle he wrote hymns that have enriched the Christian life of the entire reservation.

Hospitality of an American Home

If any one person could be an incarnation of the "brotherhood of man" Mrs. Royal J. Dye might very well be that person. After serving the black man in Africa for a number of years, her sympathies reach out to every color and race. In addition to her active interest in the Filipino students in Los Angeles, she has time to minister to the Japanese at Japanese Christian Institute where her daughter Polly has charge of the kindergarten. Shortly before Thanksgiving Mrs. Dye invited the kindergarten mothers to home. It was the first time some of had ever been guests in an American h and sat down to a regular American co dinner.

Winters' DeLux Church Bulletin



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a four-day evangelistic meeting at g, Philippine Islands, recently, there eight confessions and baptisms.

A Project in Cooperative Leadership

(*Continued from page 27.*)

one more session, at which Hayes Day will be celebrated with addresses by the student president, a student who is finishing his work with us, and an account of the Hayes Arbitration which marks friendship between the U. S. A. and Paraguay, with a concluding play by the dormitory boys.

However, the major undertaking for this year is that of a school newspaper. For a good while we have thought of it and the school is helping in its financing. For several years there have been small trials in English classes, etc., in the way of news sheets, but this year we expect a bonafide paper. Just what it will contain I do not know. The committee consists of boys and girls, with one national teacher helping. There has been much consulting with Mr. Hopper and Mr. Lemmon so we expect a paper which we will be glad to present to our friends who come at commencement time.

Such has been the beginning of our experiment in cooperative leadership. It is not a student government this "Associación C. I." We are all in it. It ought to promote understanding and cooperative effort on the part of children, teachers and missionaries. That it started with the students themselves is a fine thing. Does it not lend itself to the belief that our theory of work here in Paraguay is good? That with patience we may see the best things springing up in the hearts and lives of our students—the best things coming direct from the field in a truly indigenous development! It is a hopeful sign. It will not come to perfection quickly; there will be times of stress and discouragement and just how it will grow, we cannot say. That it needs much care and wise guidance in order that it may carry on from year to year, contributing to that development of strong men and women, is certain. May we have the grace and patience to deal wisely with one another and may our aims widen as the years go by.

Ninth Anniversary of Batang Orphanage

THE ninth anniversary of the opening of the Batang Orphanage was observed July 7, 1928.

Early in the morning I gave out their good clothes to an excited group of youngsters. The "flapper age" girls, especially, could hardly wait to get into their clothes, which were new and for wearing only on special occasions. They had larded up their hair until it shone. After all were dressed they played games, jumped rope and had a good time until time for the festivities to begin. At ten o'clock the committee members and all the orphans marched up to the new parlor, which we were opening for them on that day as a reading room. We marched round and round so that all could get a good look at it. It is a long room with several windows and made still brighter by fresh whitewash and bright pictures. There were many oh's and ah's (or in Tibetan, "ah ee's") and then all sat down to hear the rules of the room, for with over sixty children sharing the parlor there must be rules. It was impressed upon all that the room belonged to them and that each was to take pride in it.

In the afternoon native friends were invited and a program given. Li Gway Gwang explained the meaning of this anniversary and I gave a short history of the orphanage. Several of the guests spoke and the children sang and then magic lantern pictures were shown.

GEORGIA F. PETERSON.

Batang, West China.

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Receipts for Six Months Ending December 31, 1928

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$113,803.51	$10,212.42*	$ 27,147.24	$20,374.66
Sunday Schools	86,413.12	8,048.75*	6,184.40	5,260.26
Christian Endeavor Societies	2,888.77	325.48	26.77	199.21*
Missionary Organizations	225,578.90	1,326.09	4,784.64	1,353.71*
Individuals	16,621.64	327.56	14,526.00	8,586.88*
Bequests	6,245.53	10,854.10*	6,456.00	2,746.00
Interest (U. C. M. S.)	36,512.45	6,158.32	1,694.36	1,694.36
Interest (Old Societies)	18,558.36	9,964.81*		
Receipts from Old Societies	37,303.95	2,567.38*	13,999.88	42,091.78*
Home Missionary Institutions	30,846.79	6,163.90*		
Benevolent Institutions	36,586.10	1,100.95*	2,121.10	1,334.43
Annuities			70,308.87	8,891.13*
WORLD CALL Subscriptions and Advertising	28,566.40	70.90		
King's Builders	1,872.22	336.70*		
Literature	24,178.66	3,213.78		
Miscellaneous	21,387.96	4,123.79*	5,037.43	16,044.45*
	$687,364.36	$41,950.67*	$152,286.69	$45,757.45*

Board of Education

Churches	$ 21,934.68	$16,038.28*
Individuals	600.00	600.00
Endowment Crusades	1,004.35	226.34
	$ 23,539.03	$15,211.94*

*Decrease

A Week on the Congo

By KATHERINE HICKOK

THE First Christian Church of Covington, Kentucky, spent the week of October 28-November 2 on the Congo with Dr. Royal J. Dye. Dr. Dye met the Junior Church on Sunday, and to paraphrase, "they were his." Any doubt of that was undeniably answered on Monday afternoon. Invitations had been sent to all the school children to come at four o'clock to hear the "Brer Rabbit stories of the Congo." By 3:30 the church was so crowded that Dr. Dye began his tales. He dismissed them about five o'clock, but six o'clock found an interested group clustered around him, still listening eagerly.

Dr. Dye brought the church on Sunday morning a compelling challenge, "Our World Task," and in the afternoon spoke at the dedication of the new Negro church. The Madison Avenue Christian Church dismissed its regular evening service that they too might hear Dr. Dye. The church was again filled, and we had a great service, fine music, an enthusiastic congregation, and Dr. Dye to hold it enthralled with the story of "Africa's Red Cross—Miracles of Healing."

On Tuesday evening all the missionary organizations met around the banquet table with Dr. Dye and Mrs. June Stanley, beloved of all Kentucky girls. She had with her a box of African curios, belonging to her sister, Mrs. Sue Havens, who has just recently arrived on furlough. In her own inimitable way she told some of Mrs. Haven's experience's in Africa. Dr. Dye's theme for the evening was "The Love Story of the Congo. Two new organizations, the Triangle and the new June Stanley Circle were formed. With such an auspicious beginning, we can expect great things of them.

The women invited all the missionary societies of northern Kentucky to meet with them on Wednesday afternoon. Seven societies were represented, so that Dr. Dye's message concerning "Woman's Plight in Polygamy" was carried to more than were present.

Thursday was marked by an All-Church Dinner. Dr. Dye spoke on "The Stewardship of the African Church." It was, at once, an eye-opener—and challenge to the American church. A missionary rally to which all the churches were invited was the concluding event of our week on the Congo. After a short pageant, Dr. Dye gave an illustrated lecture on "The Congo—Then and Now."

The aggregate attendance during the week was about 2500, representing eight churches and seven towns. A few of the results can be tabulated: two new missionary organizations, a new group of tithers, and an increase in missionary pledges. These are small however, compared to the far-reaching but less tangible results of a revitalized church, a broader vision, a more sympathetic understanding, and a renewed interest in all of Christ's work.

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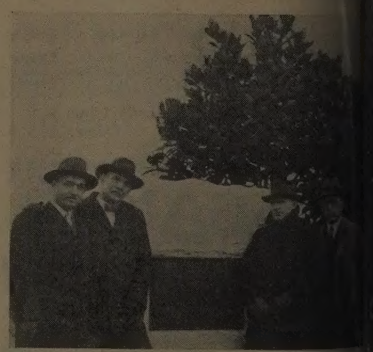

Team of One-Day Conventions in the South

Left to right, Homer Gamboe, Dr. Royal J. Dye, C. C. Ware, E. B. Quick. Miss C. N. Downey, also a member of the team, took the picture. The photograph was taken at the spot where Barton W. Stone was dedicated to the ministry, near Greensboro, North Carolina.